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POLIOMYELITIS

&

AYURVEDA

OM PRAKASH M.A.

Prabhakar, Bhishagacharya Dhanvantri

ARYAVARTA POLIO ASHRAM

ARYAVARTA BHAWAN,

79-E, KIRTI NAGAR, NEW DELHI

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FOREWORD

In this publication, "POLIOMYELITIS & AYURVEDA", help has particularly been taken from the works of ancient *Rishis*, Viz. *Charak* (Ch) *Samhita* and *Sushrut* (S) *Samhita*. The Allopathic view, based on self study, has also been incorporated. This edition has been brought out only after practical trial of the treatment described in Ayurveda, on patients suffering from Poliomyelitis.

That the pronouncements of *Rishis* are true in all the three times : present, past and future; is not only my conviction but also my personal experience However, if in the presentation of this issue, I have made any mistake, the learned readers, may kindly made suitable corrections.

Om Prakash.

CHAPTER I

A BRIEF INTRODUCTION TO POLIOMYELITIS

Meaning of the word "Poliomyelitis"

Poliomyelitis is a word derived from Latin and Greek languages and is a combination of "Polios" (grey), "Muelos" (matter) and "itis" (inflammation) or inflammation of the grey matter. It is the belief of the western scientists that grey matter is an active part of the brain and nervous system.

A Wrong Notion

Polio (which is an abbreviation of Poliomyelitis) is considered by the lay man to be a disease of recent origin, but this is mere delusion and ignorance on their part, because there is a detailed description of this disease in the ancient Ayurvedic books of India, "Charak and Sushrut Samhita."

Ayurvedic term

In Ayurveda, this disease has been named as "MANS SROT AWRODH" which means the blockade of the channels through which nourishment reaches the muscles.

A Misnomer

It is wrong to denominate this disease as Infantile Paralysis, for this can attack not only the infants but also the adults and the old.

Causes

According to Allopathic science, Polio is an infectious disease caused by a virus or strain, a disease agent which is much smaller than a germ and can be seen only under an electron microscope.

According to Ayurveda, this is a disease caused by over-nourishment. Eating and drinking more than what the body needs, taking rich and heavy diet and untimely meals produce this malady.

Seasonal Effects

Although this disease can manifest itself at any time during the year, yet its incidence is greater in summer than in winter.

Etiology

When unassimilated particles of food rendered sticky with fats and circulating here and there under the force of "Vayu" gets blocked in some part of the body, that part becomes inactive.

Earlier Indications

This disease generally develops through fever accompanied with headache, heaviness in the head, drowsiness, pain in the limbs, vomiting, horripilation, shivering, restlessness, diarrhoea, convulsions etc. Several other indications can also appear.

Symptoms

1. Paralysis of the face, weakness of the neck and trunk, paralysis of the extremities, paralysis of half or whole of the body.

2. Deafness or Hardness of Hearing.

3. Dumbness, lisping, stammering or indistinct speech.

4. Blindness or squint.

5. Mental disorder.

are the symptoms of Polio.

Degree of Attack

The attack is a severe one when :

1. Majority of the parts are involved.

2. The affected parts completely lose their functional value.

3. Acute and long-lasting pain, suffering or illness occur during the early stages.

4. Affected limbs are extremely cold.

5. There is much wastage in the muscles of the extremities.

6. There is great deformity in the affected joints.

General Information

1. Polio generally attacks the lower portion of the body.

2. Many Polio patients recover automatically to some extent with the passage of time. Greater improvement has been seen specially in the upper parts. Complete recovery is however not possible without proper treatment.

Prognosis

According to Ayurveda, Polio is a curable disease, although there is some difficulty in its treatment.

Treatment

In spite of their best efforts, Modern Medical Scientists have not yet succeeded to discover any specific remedy to cure this disease. Ayurveda prescribes the following course of treatment :—

1. Fat-free and heat-producing food in small quantities.
2. Controlled diet i.e. 10 to 15 per cent less than actual hunger and thirst.
3. Up to four feeds in childhood and two feeds in youth.
4. Internal use of drugs devoid of fat, producing heat and causing lightness in the body.
5. External use of the above : to cause perspiration, hot fomentation or in the form of poultice.
6. Exercise like walking on sand, climbing on uneven rocky mountains, swimming against the current in a river of cold water, Padmasan, Shirshasan etc.
7. Living in a warm and dry region.
8. Sun-bath, dry massage and warm clothing.

Contra-indications

The following treatment is harmful in Polio :

1. Fatty, cooling and heavy diet.
2. Over-nourishment i.e. eating more than requirement.
3. Frequent meals.
4. Use of fatty and temperature-lowering medicines as well as tonics.
5. Massage with oil or fatty substance like the fat of a pig or lion.

6. Rest and idleness.
7. Shade, residence in a cold and damp region.
8. Injection, plaster and surgery.
9. Stretching of contracted limbs by force.
10. Electric rays and electrical stimulus.
11. Applications of splints, sand bags or use of similar appliances.

Protective Measures

The only method to ensure protection from Polio is the avoidance of the causes of the disease. In Ayurvedic language this is known as "Nidan Parivarjan" i.e. avoiding the causes of the disease as described above.

Prophylactic Medicine

"Panchamrit" is an Ayurvedic medicine, the use of which is a sure preventive against this disease.

An allied Disease

There is mention of another kind of Polio in Ayurveda a which has been described as the product of under-nourishment i.e. use of food devoid of fat and less in quantity than the actual requirement of the body. Its symptoms are the same as those of Polio and the treatment is based on over-nourishment.

High Blood Pressure

High Blood Pressure is also a disease, caused by over-eating, as a result of which half of the body is often paralysed. Line of treatment is the same as for "over-feeding."

Mescular Atrophy and Dystrophy

The causes of this disease are also similar to those of Polio but the outer manifestations are different. In this disease, the muscles gradually lose their strength until it becomes impossible for the patient to move about all by himself. The body has often the tendency to bend backwards. In some patients atrophy of the muscles develops while in others muscles appear to be plump. When the disease progresses, the joints of hands and feet are deformed, inactivity increases day by day until at last it becomes impossible for the patient to eat with his own hands.

Treatment

Medication antidotal to "Kuf" proves efficacious.

CHAPTER II

Brief diagrammatic description of Polio

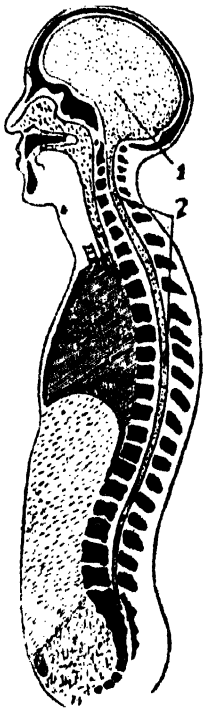
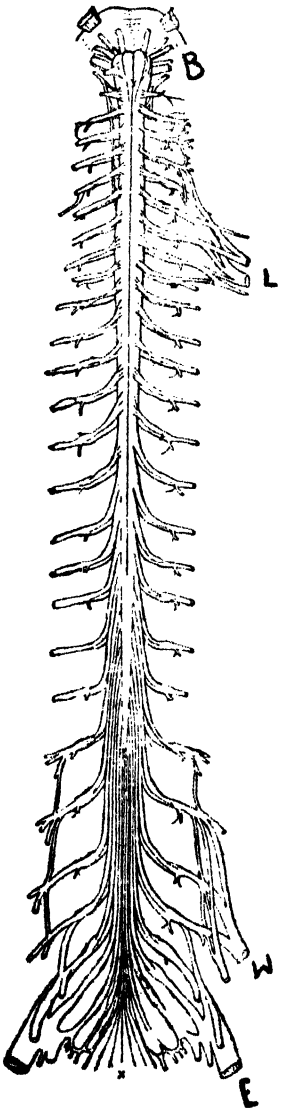


Figure 1

According to modern medical science, Polio is a disease of the central nervous system, which consists of brain (No. 1) and spinal cord (No. 2) as illustrated in the above diagram.



Twelve pairs of nerves are connected with the brain and thirty one pairs with the spinal cord. These are spreading like a net-work in the entire human system. The affection of any one or more of these nerves has a corresponding paralysing effect on the part of the body connected with the same, e. g. nerves affected at "B" will paralyse ears, eyes etc., attack on "L" will affect the upper extrimities, attack on "W" will affect the lumbar region and attack on "E" will affect the lower extremities. Study this description with the help of figure 2 on the left.

Figure 2

This is a transverse section of the spinal cord. The "H" shaped portion is the grey matter and the anterior horns No. 5 are the origin of the motor nerves. Polio virus generally attacks the anterior horns and causes their inflammation, thus depriving the connected part of the body of its normal function.

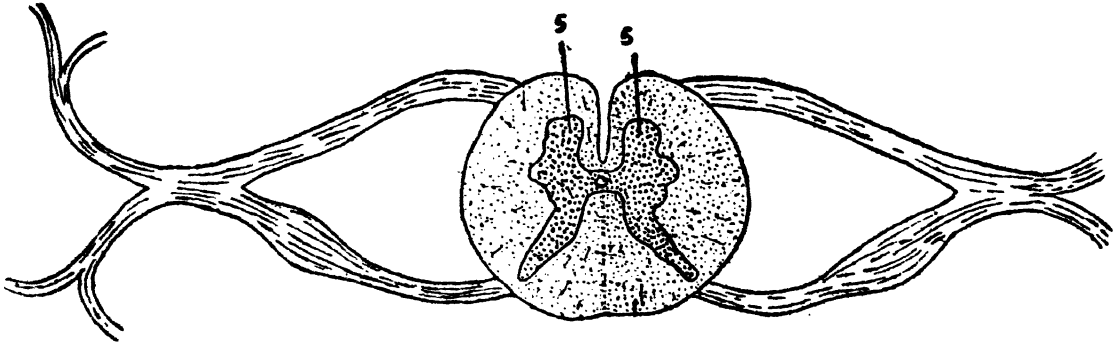


Figure 3

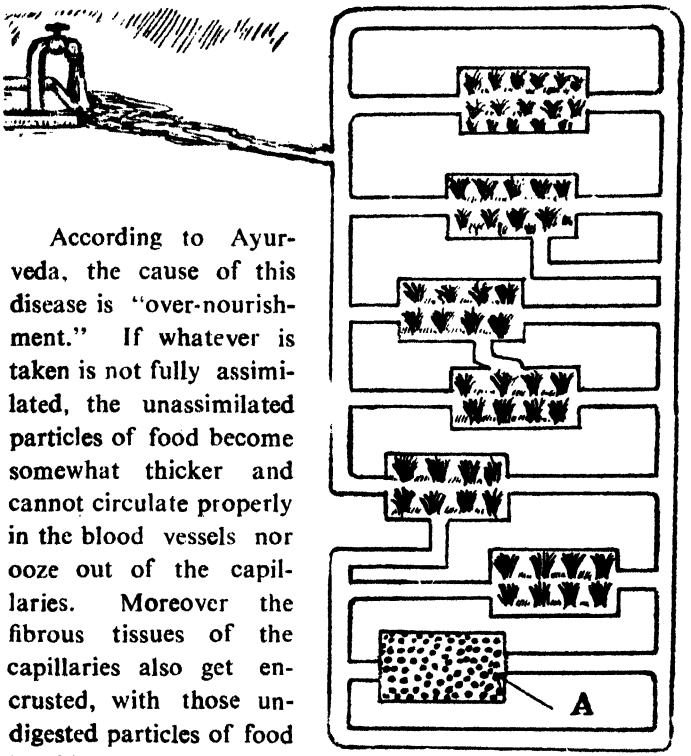


Figure 4

According to Ayurveda, the cause of this disease is "over-nourishment." If whatever is taken is not fully assimilated, the unassimilated particles of food become somewhat thicker and cannot circulate properly in the blood vessels nor ooze out of the capillaries. Moreover the fibrous tissues of the capillaries also get encrusted, with those undigested particles of food blocking thereby what are known as the sources of nourishment of the muscles. When the muscles are thus deprived of nourishment, symptoms like atrophy of the muscles etc. appear in them and in course of time the affected limb becomes inactive.

Here is an illustration : In figure No. 4, water is flowing freely in an agricultural farm. But the passage to plants at A is blocked on account of mud, water is not

reaching there properly and plants are getting withered. Exactly in the same way, whichever part of the body is deprived of nourishment due to the blockade with mud (unassimilated particles of food) falls a prey to Polio.

Polio can attack any part of the body from the smallest to the biggest. There are various manifestations of Polio. Some of the more common forms are illustrated on the following page.

In this disease, deformities generally occur in the ankle joints, wrist joints and spinal cord. Hands, feet and back get twisted. In figures 5, 6, 7, 8, 9, there are shown some forms of deformities of the ankle joint.

Figure 5

Figure 6

Figure 7

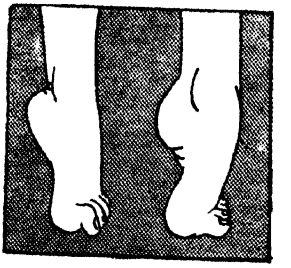


Figure 8

Figure 9

Figure 10

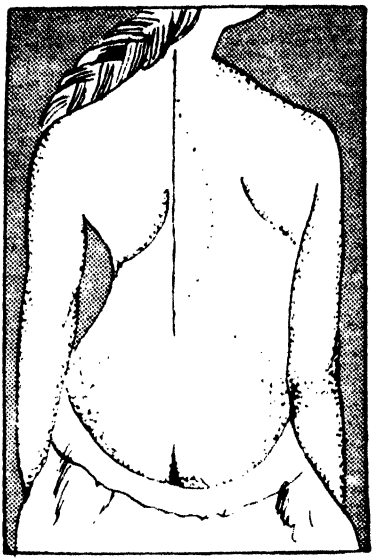


Figure 12

Figure 11

In figures 10 and 11, the deformity in wrist joint and in figure 12, the deformity in spinal cord have been shown.

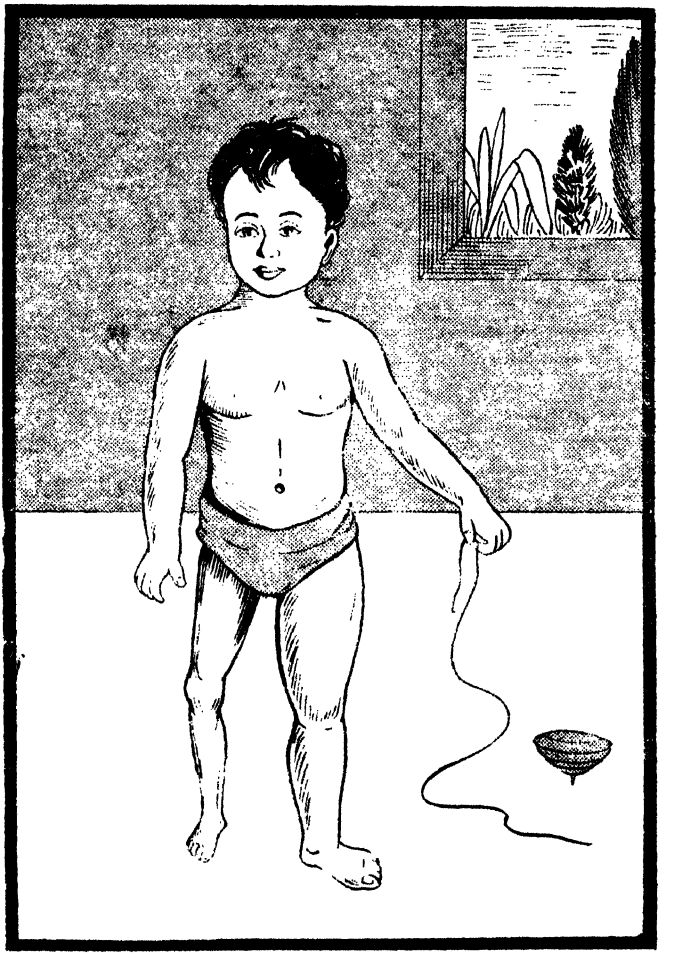


Figure 13

The above figure shows the attack of Polio on the right leg of the child.

Figure 14

Figure 15

Polio has deformed the left legs of these girls.

Figure 16

On account of Polio, left leg has been paralysed, ankle joint has been deformed and the heel has been slightly pulled upwards.

This picture shows that both the legs of the girl have been crippled by Polio. She can neither stand nor walk.

Figure 17

Figure 18

Look, in addition to the paralysis of the right leg, the mobility of the hip and knee joint is also finished, and the leg can neither be stretched nor contracted.

As a result of the paralysis of the lumbar region, the baby is unable to sit.

Figure 19

Figure 20

Paralysis of the right arm has been shown.

Figure 21

A patient of facial paralysis. The face is distorted and one eye mostly remains opened.

Polio has paralysed the right arm and left leg of the gi [er fist generally
ıains closed and her elbow joint has also lost its function

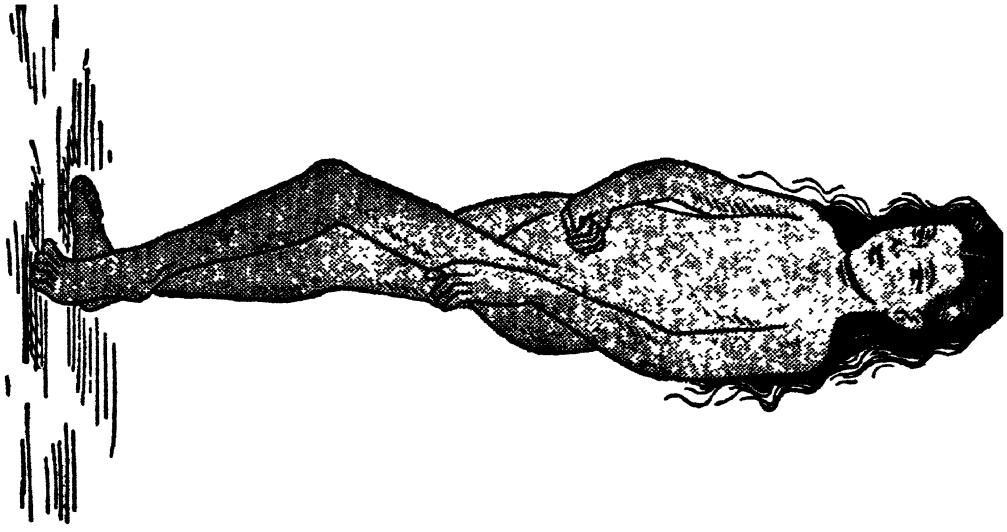


Figure 22

Figure 23

The entire body has become inactive due to Polio.

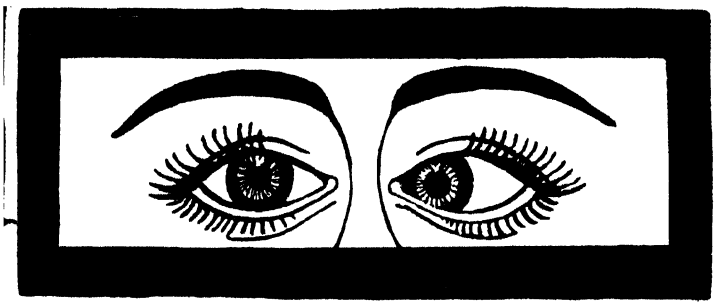


Figure 24

Squint of the eye has been shown in the above illustration.

CHAPTER III

ETIOLOGY

Following are the causes to produce this disease :—

1. Rich and heavy food and drink like milk of buffalo and sheep, curd, clarified butter and dishes cooked in it, bananas, black gram (Urad) and its preparations sweets, sugarcane juice and its preparations, flesh of buffalo, cow, sheep and fish, dried meat, dried vegetables, cod-liver-oil, lotus root, jack-fruit, potatoes, colocasia, lady's finger and spoiled wine allthese if taken in excess.

2. Use of baby foods like Glaxo, Lactogen, Dumex ; Condensed Milk etc.

3. Over-eating and too frequent meals.
4. Too cold and too hot food.
5. Sleeping immediately after mid-day meals.
6. Over-exertion and sudden cold bath after the same.
7. Suppression of the calls of nature.
8. Fright.
9. Injury or other traumatic causes.
10. Playing of foot-ball.
11. Injection therapy.
12. Blood transfusion.
13. Vaccination.
14. Lumbar puncture.
15. Improper treatment during fever, diarrhoea etc.
16. Seasonal effects.
17. Unrighteousness.

Due to any one or more of the above-mentioned causes, whenever there is an excess of "Kuf" obstructing the natural flow of "Vayu" in the human system, earlier symptoms of Polio arise like fever, vomiting, diarrhoea, headache etc.

Q. : Does not a kind of virus cause Polio as believed by Allopathic system of medicine ?

Ans. : Ayurveda does not accept this. What is more, your own science disproves the above statement.

Q. : How ?

Ans. : According to the latest scientific research, everything in this world is composed of a combination of atoms both in animate and inanimate objects. (Hindi translation of atom is a Panchmahabhutatmak Kana). Now according to this statement the virus which is believed to be the cause of Polio is itself made up of atoms. That being so, why should virus or germs be treated as the cause of Polio and why not atom ?

Q. : Why then does Ayurveda instead of acknowledging atom as the cause of Polio, attribute it to rich and fatty diet or "Kuf" and "Vayu" etc ?

Ans. : Two kinds of words have been used in Ayurveda, those that have been brought in every-day use and those relating to scientific terminology. Words that are uttered in common usage belong to the first category e.g. milk, ghee etc. That excessive use of milk and ghee etc. can cause the disease of Polio, is a statement which can be understood by

the common man. But if it is said that the intake of too much "Kuf" exposes a person to the risk of contracting Polio, this is likely not to be understood except by the experts of Ayuveda. The word "Kuf" is a scientific term having a direct relation with the fundamental principles. The import of both is however the same. However an elaboration of the same, follows :—

As has been stated above, according to modern science every article in the world is a combination of "atoms." Now suppose a man named" Prajnapati "has in his hand a book entitled "Poliomyelitis and Ayurveda." You ask him, "Well friend, what are you studying ?" His reply is, "I am reading atom from a book named "Atom." " It makes no sense. But when it is said that the man named "Prajnapati" is studying a book entitled, "Polio", everything becomes clear.

In the same way, in order to give a different import to a word, the "Christening Ceremony" of the thing concerned is necessary. And that is performed to provide a word of every-day usage for the public.

If the basic terminology were allowed, even Ayurveda could say that everything in this universe is "Prakriti" or "Vikriti" (nature). The word "Nature" can embrace within its scope the entire universe. But this has not been done.

For the same reason, where the causes of Polio have been enumerated, common parlance has been used and it is said :—

स्निग्धोष्ण गुरुशीतानि जीर्णाजीर्णे समश्नतः ।
द्रवशुष्क दधिक्षीर ग्राम्यानूपौदकामिषैः ॥
पिष्टव्यापन्नमद्यातिदिवास्वप्न प्रजागरैः ।
लङ्घनाध्यशनायासभयवेगविधारणैः ॥
स्नेहाच्चामं चितं कोष्ठं वातोदन्मेऽसा सह ।
रुद्धवाशु गौरवादुरु .....च० चि० अ० २७/७-१०

That food which is fatty, hot, cold or heavy is the cause of Polio, but in basic language the same words—"Vat", "Pitt" and "Kuf"—have been used and it is stated that "Kuf" obstructs the path of "Vayu" and produces Polio.

Q. : What are "Vayu", "Kuf" etc. ? Please clarify.

Ans. : According to Ayurvede, whatever things are seen in the world are different manifestations of "Nature." Whatever is seen in the world has to pass through four different processes in order to reach its present form. The first stage is known as Natural or "Pramanu" or Unmanifest stage in which the particles of matter in their original form are so subtle that their further sub-division is inconceivable. There are three attributes in Nature (Prakriti) viz. Satv, Raj and Tam. In this stage, subtle particles of all these three attributes are everywhere in equal number and hence this is also called the stage of equality *(Samyaavastha)*.

The second stage is known as *Mahan* stage in which every two such particles combine with each other, becoming a little more gross and a little less subtle. But Satv, Raj and Tam continue to be in equal proportion.

The third stage is known as the "*Ahankar*" stage. In this state 12 subtle particles unite together and in its combination Satv, Raj and Tam are in the proportion of 6 : 4 : 2. That is to say, in the Satvic, there are six particles of Satvgun and the rest are of Raj and Tam. Similarly in Rajsik, there are six particles of Rajogun and the rest of Satv and Tam. Other particles also have similar proportion.

This Ahankar stage is also known as Disproportionate stage as Satva, Raj and Tam become disproportionate in this stage. It is this diversity in composition that gives rise to different forms and shapes in this world. In the event of a state of equality, everything in the world would have been similar and there would have been no difference in shapes and forms.

Ahankar is of three kinds :—

(1) Satvik Ahankar (Satvgun predominating).
(2) Rajsik Ahankar (Rajogun predominating).
(3) Tamsik Ahankar (Tamogun predominating).

These three kinds of Ahankars give rise to a fourth stage named "Tanmatra" in which the above-mentioned particles are converted into "Anu". In one Anu there are sixty particles. It should be noted that in a Satvik Anu there are thirty particles of Satvgun and twenty and ten of Rajogun and Tamogun respectively. From proportions of similar kinds, Anu of different kinds are created, Satvik, Rajsik and Tamsik. In this stage, Satvik Ahankar with the help of Rajas Ahankar produces eleven corresponding faculties. Of these eleven, five are called faculties of perception, five of action and one of dual action.

The five faculties of perception are the following :—

(1) Audition (ear) ;
(2) Touch ;
(3) Vision ;
(4) Taste (tongue) ; and
(5) Smell (nose).

The five faculties of action are the following :—

(1) Speaking (speech) ;
(2) Giving and taking (hands) ;
(3) Groin (genitals) ;
(4) Elimination (anus) ; and
(5) Walking (legs).

The faculty of thought is "Mind" which is both a faculty of perception and action.

The above-mentioned faculties exist in a subtle form in the organs like eyes ears etc. that are outwardly visible in the body.

Tamsik Ahankar with the help of Rajas Ahankar produces in a material form the five "Tanmatras" with their attributes.

The five "Tanmatras" are the following :—

(1) Sound tanmatra ;
(2) Touch tanmatra ;
(3) Vision tanmatra ;
(4) Taste tanmatra ; and
(5) Smell tanmatra.

The sky, wind, fire, water and earth that we see in this world have merely their subtle counter-parts or proto-types which are called "Tanmatras".

In Ayurveda they are also know as the "Five Tatvas," The attributes of these eleven faculties and five tanmattras become manifest in this very stage

The attributes of the five faculties of perception are respectively sound, touch, vision, taste and smell. The functions of the faculties of action are respectively speaking, giving and taking, pleasure (reproduction), elimination and walking. The functions of the faculty of thought (mind) include the functions of the faculties of perception and action combined. Its own individual function is to think, to reason, to deliberate etc.

What has been stated above means that in this "Anu" state the faculties can take cognizance merely of their own respective attributes.

Attributes of the five Tanmattras are sound, touch, vision, taste and smell respectively. That is to say in this state the consciousness of these attributes also begins to dawn. One thing that deserves to be specially noted is that prior to this stage there were neither sense organs like eyes etc. nor were their functions like seeing etc. possible. In other words, it is not possible for sense organs like etc. to derive knowledge of conditions previous to this stage, because these faculties had not even come into existence by then. Just as a son cannot see the birth of his father, in the same way these faculties cannot be aware of conditions before their birth. Just imagine, we don't have any recollection even of our own birth.

Q. : Modern science has even probed into the mysteries of atom with the help of Electron Microscope. How can therefore your above statement be true ?

Ans. : What you call atom is really not "Parmanu". What is called atom in the English language can really be translated into Hindi as "Panch-Maha-bhut-atmak Kan" which is yet to be described under the "Fifth Stage". Do you know that an atom has five constituents viz. Ether, Electron, Proton, Neutron and Positron. The word atom means that which is "indivisible". Therefore the meaning of neither atom nor molecule applies here because that can be divided into Electron, etc. Your conviction, therefore, that research through physical experiments has discovered "Parmanu," is based on ignorance.

Q. : If "Parmaru" etc. cannot be seen even with the help of seientific instruments, how have you gained this knowledge.

Ans. : Ayurveda does not believe that knowledge can be acquired only with the help of the senses and instruments, as has been said :—

सतां च रूपाणामति सन्निकर्षादतिविप्रकर्षादावारणात् कर्णदौर्बल्यान्मनोनवस्थानात्समानाभिहारादभिभवादौत्सौक्ष्म्याच्च प्रत्यक्षानुपलब्धिः, तस्मादपरोक्षितमेत - दुच्यते—प्रत्यक्षमेवास्ति, नान्यदस्तीति ।

.....च० सू० आ० ११/८

Forms and shapes are not always clearly visible either because of their close proximity or excessive distance, or the intervention of an obstructing medium, or the limitations of our senses, or want of mental concentration, or

multiplicity or similar things, of defeatist mentality or acute subtlety. It is therefore not reasonable to say that only that which is visible is real to the exclusion of everything that is invisible. There are myriads of extremely subtle things in the world which cannot be seen even though their constituents are mechanically magnified, not twenty but forty million times.

According to Ayurveda, animate objects are not the combinations of material cells only, but there also exists in their constitution a certain spiritual element known as the "Soul".

In Ayurveda it has been said about the soul and nature.

.....उभावप्यनादि, उभावप्यनन्तौ, उभावप्यलिङ्गौ, उभावपि नित्यौ, उभावप्यनपरौ, उभौ च सर्वगताविति, एका तु प्रकृतिरचेतना ....., **बहवस्तु पुरुषाचेतनावन्तो**

.....

सु० शा० अ० १/६

That is to say Nature as well as Soul are both eternal .....Nature is inanimate.....and Soul is animate.

Try to understand this in this way that when Nature was in its "Parmaru" state, the soul was also existing. Soul being animate, is also aware of that state. How can one witness those things which existed when one was yet unborn ? It follows therefore that the eye could never be capable of seeing by any means or with the help of any instruments the state of Nature existing before its (eye's) birth.

Q. : Can every soul or spirit visualize nature even in its Parmanu form ?

Ans. : Every soul, if it attains spiritual perfection, can hold communion with that Parmanu state.

Q. : What are those practices through which soul can acquire such ultimate knowledge ?

Ans. : Penance and true knowledge.

Ayurveda says :

रजस्तमोभ्यां निर्मुक्तास्तपोज्ञानबलेन ये ।
येषां त्रैकालममलं ज्ञानमव्याहतं सदा ॥
आप्ता शिष्टा विबुद्धास्ते तेषां वाक्यमसंशयम् ।
सत्यं, वक्ष्यन्ति ते कस्मादसत्यं नीरजस्तमाः ॥

Those men are sages, super-men or adapts who have completely freed themselves, with the help of their penance and true knowledge, from Raj and Tam, who have pure, real and unchangeable knowledge of all the three times, present, past and future. The sayings of such Rishis are always beyond doubts and true. Why should such holy men, free from the bondage of Raj and Tam, tell a lie ? In short, only sages are capable of personally experiencing the primary stages of nature.

Q. : By which practices is self-realization possible ?

Ans. : Through the eyes of true knowledge and penance.

It has also been said :

नशक्यश्चक्षुषा द्रष्टुं देहे सूक्ष्मतमोविभुः ।
दृश्यते ज्ञानचक्षुर्भिस्तपश्चक्षुर्भिरेवच ॥

मु० शा० अ ५/५०

The extremely subtle soul in the body cannot be seen with the physical eye. It can be seen only with the eyes of true knowledge and penance.

Fifth Stage : This is also known as "Panch Mahabhut" stage. This is the state in which we see nature and creation. Earth, water, fire, wind and ether are called Mahabhut. From the above-mentioned five Tanmatras are born five Mahabhuts viz.

(1)	From	Sound	Tanmatra	Ether	Mahabhut.
(2)	,,	Touch	,,	Wind	,,
(3)	,,	Vision	,,	Fire	,,
(4)	,,	Taste	,,	Water	,,
(5)	,,	Smell	,,	Earth	,,

During this process of conversion into their present state, the Mahabhuts get mixed up with one another, though they retain their own individual attributes predominantly in that mixture. The subtle element mixes with the crude in this amalgamation and not vice versa. The preceding Manabhuts enter into the composition of the succeeding Mahabhuts and instil their own attributes in them.

Side by side with the birth of these five Mahabhuts, living things are also born and the bodies of the latter are also made up of the five Mahabhuts.

In short, every object in creation is an amalgam of these very five Mahabhuts. Every modern science accepts that every object in creation is made up of atoms. Just as an atom is said to be composed of five subtle particles, Ether, Electron, Proton, Neutron and Positron, exactly

in the same way Ayurveda also believes that each particle is composed of the five elements : Ether, Wind, Fire, Water and Earth. According to Ayurveda, every atom is not like the other atom but differ according to the pre-ponderance of Ether, Wind, Fire, Water and Earth in them.

The import of an Etherial atom is that ether predominates in its composition while other elements are secondary. In the same way every atom has a preponderance of its own element and subordination of other elements.

In order to understand what Vat, Pit and Kuf are, it should be understood that the food taken by a living being is also composed of the five Mahabhuts. When these very five Mahabhuts become active in the body, they assume three different forms and it is these that are named Vat, Pit and Kuf.

The form assumed by the particles of ether and air when they combine in the body is called Vat or Vayu.

The form assumed by the particles of fire in the body is called Pit.

The form assumed by a combination of water and earth in the body is known as Kuf.

Every particle of the body, whether of skin or blood or muscle, is a combination of Vat, Pit and Kuf. In one if Vayu predominates, in others, Pit or Kuf. No particle formed of only one of these three is available in the body.

Q. : When Vat, Pit and Kuf are formed in the body and the body itself is also a combination of the

same Vat, Pit and Kuf, how can they be the cause of a disease ?

Ans. : In a healthy person, as a result of proper synchronisation and assimilation of food that is taken, when new particles of Vat, Pit and Kuf are generated and they are almost identical in proportion and quality to the pre-existing ones the body remains healthy. But when their formation differs from the pre-existing particles, they donot become a part and parcel of the body and create an imbalance in the body which is known as disease or disorder.

It is said in Ayurvede :

विकारो धातु वैषम्यं साम्यं प्रकृतिरुच्यते ।
सुखसंज्ञकमारोग्यं विकारो दुःखमेव च ॥

च० सू० अ० ९/३

The discordance of "Dhatu" is ailment or disease while their concordance is nature or health. Health is pleasure and disease is pain.

Q. : What exactly do you mean by "Dhatu" or "Dosh" ?

Ans. : When Vat, Pit and Kuf are in health-giving proportion, they are known as "Dhatu", but when they are in disorder and cause disease, they are known as "Dosha".

"Dhatu" also signifies Ras, blood muscles etc. which will be described in its proper place.

Q. : When Vat, Pit and Kuf represent the five Maha-

bhuts, what was the necessity for you to enter into this detailed description of Avyakt, Mahan, Ahankar, Satv, Raj, Tam etc. ?

Ans. : The pride of an inventor of a candle-light can be overcome only when he comes to know about the inventor of sun-light. Besides the above, following was also the secret of the above detailed description :—

वायुः पित्तं कफश्चोक्तः शारीरो दोष संग्रहः ।
मानसः पुनरुद्दिष्टो रजश्च तम एव च ॥

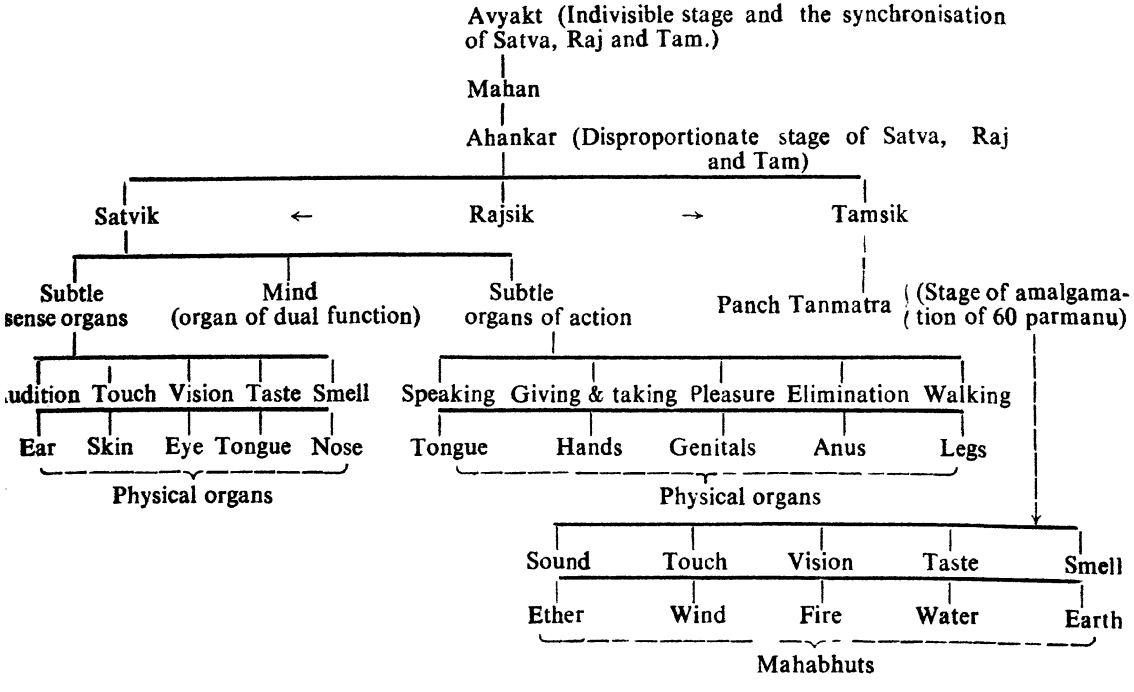
च० सू० अ० ३/५६

While the cause of physical ailments is Vayu, Pit and Kuf, the cause of mental disorders are the attributes of Raj and Tam.

From what has been stated above, it is clear that the five Mahabhuts as well as Vayu, Pit and Kuf came into being only after the birth of "Mind". The attributes of Raj and Tam were present even in the Parmanu state (Satvgun being only a mental purifier) and so a description of Raj and Tam and of the sequence of creation of the universe was unavoidable.

The diagram at Page 38 represents the last stage of the present creation. The subtle particles of that last stage are known as Atoms in the language of the western science. According to Ayurveda, atoms are of five kinds. They are etherial, windy, fiery, watery and earthy. (Western science, with its physical aids, has not been able to reach that stage in its research, for it treats all atoms as similar.) In each atom there are particles of

Represention of the above Statement



five kinds. Even western science confirms that each atom has Ether, Electron, Protron, Neutron and Positron.

Q. : Our conception was that Vat is the name of ordinary wind; what is known as Bile in English, is Pit; and the thick phlegm expectorated through the mouth, is called Kuf ?

Ans. : Now your doubt must have been removed that Vayu, Pit and Kuf are the names of those subtle particles which cannot be seen even under an electron microscope. The entire universe is made up of Vayu, Pit and Kuf and has the attributes of Satv, Raj and Tam.

Q. : Out of Vayu, Pit and Kuf, the disorder of which causes Polio ?

Ans. : Polio is really a disturbance of all the three. That is to say the disordered condition of all the three produces the disease, particularly the excess of Kuf.

Q. : Is not a small germ or virus the cause of Polio ?

Ans. : No. Because according to Ayurvedic view, the small germs and their poison are also a combination of Vayu, Pit & Kuf. The minute germs through their impurities and poison, which again can be divided into Vat, Pit and Kuf, cause increase or decrease in their proportion and so ultimately Vat, Pit and Kuf are the cause of diseases.

Q. : How can a disease appear without the presence of its causative minute germs ?

Ans. : According to Ayurveda, the following conditions are absolutely necessary for the birth of any life like insect etc. :

Season, soil, Ambu and seed.

Season implies favourable atmosphere and conditions. Just as moths and insects of the rainy season appear only during the rains, and not in any other season, in the same way germs of a disease appear in the body only in congenial environments.

You should know that Polio attacks mostly in a particular season. That is due to seasonal effect. Thus germs are the products of season and favourable season is a condition precedent to their birth. For causing Polio, Kuf-season is essential.

Soil signifies body or field. Just as a grain of rice does not grow in a barren or sandy soil, in the same way a disease like polio cannot manifest itself in that soil or body which is free from an excess of Kuf particles. In other words, it may be said that a body in which Kuf predominates falls an easy prey to Poliomyelitis.

The word "Ambu" implies food. The disease of Polio cannot thrive in a patient unless he imbibes food in which Kuf predominates.

Seed implies disease-producing particles of vayu, Pit and Kuf, composed of Panch Mahabhut. So long as particles resembling in shape and size the diseased one donot appear in the body, disease does not develop. Thus Polio cannot manifest itself until, vitiated Kuf-predominant particles are formed in the body.

For the birth of any living organism or disease, there-

fore, the above-mentioned conditions viz. Season, Soil, Food and seed are absolutely necessary. An example will illustrate the above :

Suppose that adjacent to your residence, there is a small gutter. When the mason first made it, it was perfectly clean. After dirty water flows through it for some time, worms, germs etc. make their appearance.

The worms are thus the products of dirt and insanitation—the insanitary condition is not the result of worms. It may be afterwords that the combined effect of both the dirt and the worms may make a bad situation worse. Exactly in the same way, as a result of wrong eating and living, when the elements of Kuf etc. are vitiated, several kinds of organisms are born, which of course may further heighten the ill effects of the disorder. But the primary cause is the disordered state of Vayu, Pit & Kuf.

Q. : Then is not Polio an infectious disease ?

Ans. : No, not at all. Polio is a disease of high living produced by excessive eating and drinking.

Q. : It has also been observed that four or five children in the same family are attacked by Polio. Does it mean that they did not catch the infection from one another ?

Ans. : No, it is not so. This is merely some sort of defect in their diet which has given rise to that disease.

It is also observed that where two children sleep on a common bed, one is attacked by Polio while the other

remains unaffected. If Polio had been an infectious disease, the other child should also have fallen a victim to that, but does not.

Polio is therefore not an infectious disease. In Ayurveda, only the following diseases have been called infectious and the process of catching the infection has also been described :

प्रसङ्गाद् गात्रसंस्पर्शान्निश्वासात् सहभोजनात् ।
सहशय्यासनाच्चापि वस्त्रमाल्यानुलेपनात् ॥
कुष्ठं ज्वरश्च शोषश्च नेत्राभिष्यन्दएव च ।
औपसर्गिकरोगाश्च संक्रामन्ति नरान्नरम् ॥

सु० नि० अ० ६/३३-३४

As a result of close association, physical contact, breath, seating together, sleeping and sitting together, and using the clothing, rosary and left-over unguent of a patient ; leprosy, fever, tuberculosis, conjunctivitis and eruptive fevers like measles, chicken-pox and small-pox are transferred from one person to another. The list does not include the name of Polio at all.

Q. : When Polio breaks out in an epidemic form, is it not due to its infectious nature ?

Ans. : No. During an epidemic, the disease attacks children, youths and the aged alike in all seasons alike. But the victims of Polio have been observed to belong mostly to the special category of children and specially in Kuf predominating season. It cannot therefore be called an epidemic disease.

The fact that it generally attacks in a particular season

every year (Kuf predominant season) makes it clear that it is the effect of the season and not of epidemic.

Q. : Which is that Kuf predominant season and how does it produce disease ?

Ans. : According to Ayurveda, season are the products of Time and the Annual Cycle or Year is one form of Time. In a year there are two Solstices viz Dakshinayan (Winter Solstice) and Uttarain (Summer Solstice). In Dakshinayan there are three seasons—Varsha, Sharda and Hemant. In Uttrain also there are three seasons—Shishir, Vasant and Grisham.

In each season there are two months i.e. in Varsha, Shrawan and Bhadrapad, in Sharda, Ashwin and Kartik ; in Hemant, Marg-Shirsh and Paush ; In Shishir, Magh and Phalgun ; in Vasant, Chaitra and Vaishakh ; and in Grishma, Jyeshtha and Asharh months.

Ayurveda believes that there are three important gods on whom the life of the entire creation depends. They are Wind, Sun and Moon. Whatever work these three gods do for the creation, the same work is done in the bodies of living beings by their representatives in the form of Vayu, Pit & Kuf.

In other words, these in their natural state keep the world healthy, while their disturbed state makes the world unhealthy. Similarly the balance of Vayu, Pit and Kuf in our bodies implies health, while their imbalance implies disease.

It has also been said :

विसर्गादानविक्षेपैः सोमसूर्यानिला यथा ।
धारयन्ति जगद्देहं कफपित्तानिलस्तथा ॥

During the Winter Solstice, the presiding deity over this earth is the Moon i.e. the lunar influence is greater. The implication of this statement is that in this Solstice Kuf particles predominate in the atmosphere, vegetation drugs etc. on the earth. During this particular season, as a result of respiration, physical contact with the atmosphere, predominance of Kuf-particles in articles of food and the seasonal effect itself on living beings, there is a greater accumulation of Kuf particles inside the body. In Ayurveda, it is the Kuf that has been described to be the source of strength and energy That is why during these seasons there is a natural increase in the energy of people.

As an effect of cold, the pores of the body also get constricted, with the result that there is not much drainage of Pit-particles from the body. The same Pit intensifies the gastric function and appetite is sharpened. Living beings imbibe greater quantities of food which, in its own turn, increases the Kuf particles.

In this way Kuf particles are accumulated in the body during this season.

During the Summer Solstice, the sun draws much nearer to the earth. During this time, the sun is the presiding deity over this earth i.e. exerts greater influence. This statement implies that during this season the Kuf particles that lie congealed, like ghee in the body, melt and assume a liquid form, and particles of Pit also mix with them. The Kuf having become liquid and hot, needs a

little more space. When this condition gives rise to any disease in the body, it is termed as "Kuf Prakopaj" disease.

It is this Solstice which is known as "Kuf Prokopak" period.

It is now clear from the above statement that there is greater incidence of this disease in the summer season than in the winter season.

This flare-up of the disease is named as "epidemic" by ignorant people while in reality it is the effect of the season.

Q. : How is it that you have mentioned six seasons above but now you refer to the accumulation and influence of Kuf merely on the assumption of two solstices ?

Ans. : Just as six seasons are seen in the world, similarly from the viewpoints of Vayu, Pit and Kuf also six seasons have been described in our body, and their names are :—

Varsha, Sharad, Hemant, Vasant, Grishm & Pravrit. They are calculated not from the commencement of the customary rainy month of Shrawan but a month later i.e. it commences from Bhadrapad. That is to say, rainy season is in Bhadrapad and Ashwin ; autumn in Kartik and Margshirsh ; winter in Posh and Magh ; spring in Phalgun and Chaitra ; summer in Vaishakh and Jyeshtha and monsoon in Asharh and Shrawan.

Q. : When the rainy season starts in Shrawan, why do you believe that its effect starts a month later ?

Ans. : For whatever food we imbibe to be converted into semen or to have its effect on semen, generally a

month is required. When the effect reaches the semen, the seasonal effect starts.

Q. : Please describe the effects of seasons from the view point of Vayu, Pit and Kuf.

Ans. : There is accumulation of Pit in the rainy season ; quiescence of Vayu and disorder of Pit, in the autumn season ; quiescence of Pit and accumulation of Kuf in the winter season ; disorder of Kuf in the spring season ; quiescence of Kuf and accumulation of Vayu in the summer season and disorder of Vayu in the pre-monsoon season. It is due to these effects of seasons that a particular disease flares up in one season and becomes dormant in another. For instance a patient of Polio feels more numbness and heaviness etc. in his diseased limbs during the winter season. As there is generally an excess of Kuf already in a Polio patient, he is often troubled by diseases of Kuf like cough, cold, fever etc. in the Kuf-predominant season of Spring. The ailments of a patient, who has excessive Vayu particles in his body, generally develop in the pre-monsoon season.

Likewise, whatever diseases flare up in a particular season and become dormant in other seasons, are governed by seasonal influences. What is the explanation for this phenomenon with those who are the supporters of the germ theory ?

Just as there are two solstices and six seasons in the year, in the same way Ayurveda has divided day and night also into two solstices and six seasons.

Night is winter or Dakshinayan and day is summer or Uttarayan.

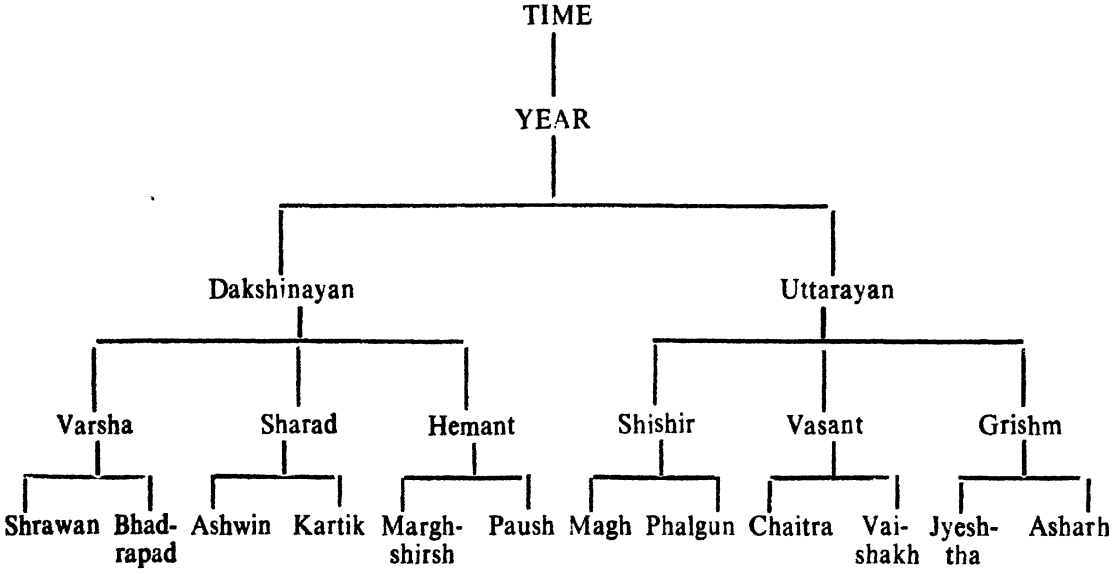
There are signs of Spring season (Kuf predominant) during forenoon, of summer season (accumulation of Vat) during noon, of pre-monsoon season (Vat predominant) during after-noon, of rainy season (accumulation of Pit) during the earlier part of the night, of autumn season (Pit predominant) during mid-night and of winter season (accumulation of Kuf) during the later part of the night.

That is why you find that the affected limbs of a patient of Polio are colder in the night than in the day; the suffering of a patient becomes more painful during the night than in day-time and in the case of a patient of fever resulting from disorders of Vayu-Kuf, there is fever during the night but apyrexia in day-time.

Meal-time is also connected with Vayu, Pit and Kuf. There is an increase in the body of particles of Kuf at the time of eating, of Pit during the process of digestion and of Vayu after digestion. Corresponding disorders flare up during these stages.

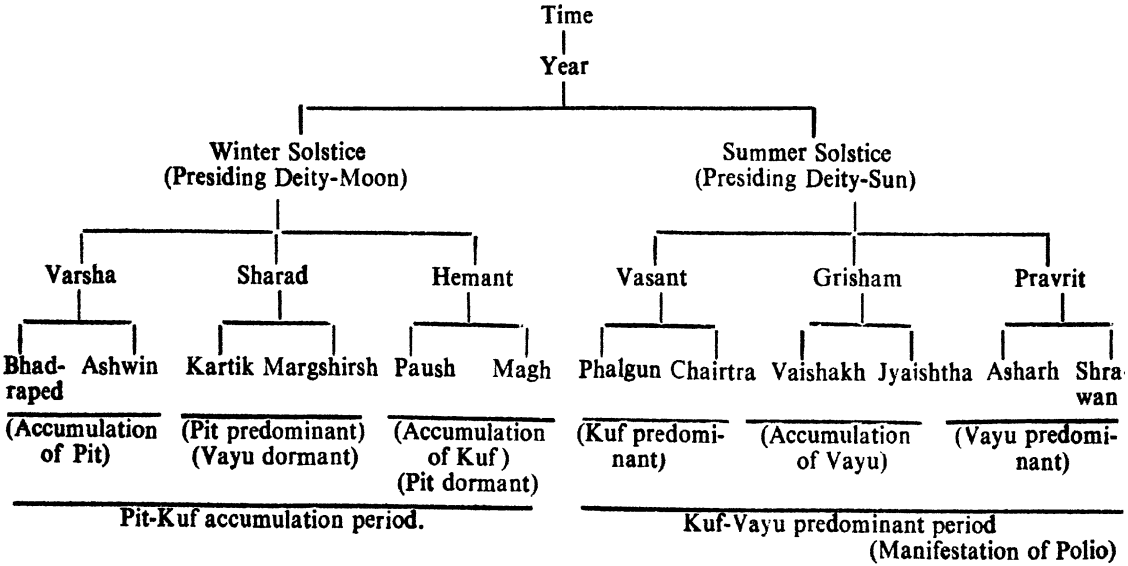
Diagrammatic Representation of the above statement

(Division of Time (From customary point of view)

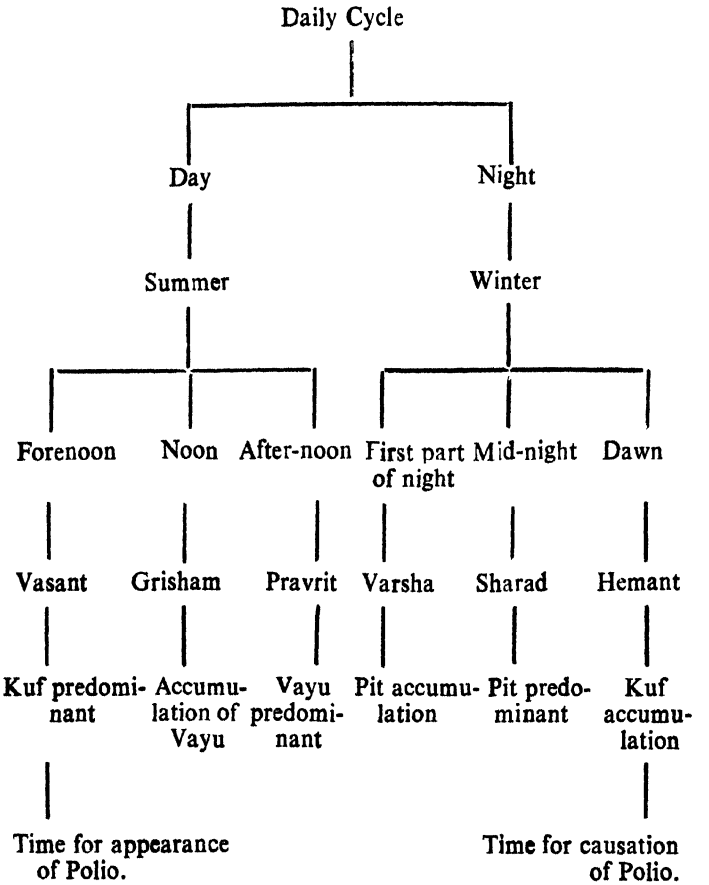


Division of Time

(From the point of view of Vayu, Pit and Kuf).

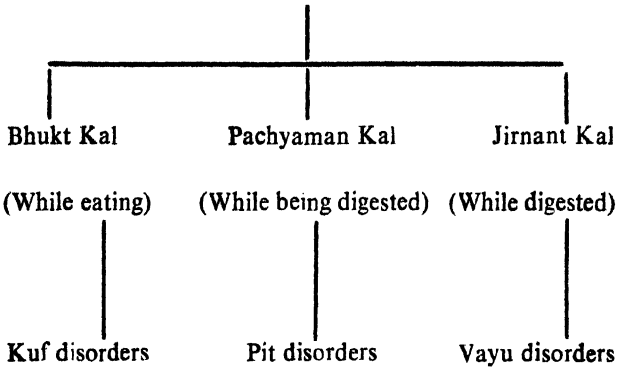


Time


Daily Cycle
Day
Night
Summer
Winter
Forenoon
Noon
After-noon
First part of night
Mid-night
Dawn
Vasant
Grisham
Pravrit
Varsha
Sharad
Hemant
Kuf predomi-nant
Accumu-lation of Vayu
Vayu predomi-nant
Pit accumu-lation
Pit predo-minant
Kuf accumu-lation
Time for appearance of Polio.
Time for causation of Polio.

Time

(From Alimentation-view-point)



Q. : When there is accumulation, predominance etc of Vayu, Pit and Kuf every time, why is it that every person does not fall a victim during the disease-producing time ?

Ans. : During the disease-producing periods, the diseases of unhealthy persons generally get aggravated. But the appearance of disease in a healthy person depends on a nnmber of causes, e.g. nature, habitation, age, habits, eating, drinking actions etc. It depends mainly on the force and severity of the disorder. If the disorder is of a considerable degree, disease is sure to make its appearance. If it is mild, it won't have much effect on the body. Just as a pitcher full of sugar-cane juice, if poured into the sea, will not make any difference in the

taste of its water, exactly in the same way mild force and severity of any disorder donot produce disease in the body. To produce disease, the etological factors have to pass through five different stages which will be described in detail later on.

Q. : From the Ayurvedic stand-point, do the diseases not break out in an epidemic form at all ?

Ans. : They do. To acquire detailed knowledge of the Same, the third chapter of the "Viman Sthan" of "Charak Samhita" named "Janpadoddhwansniya" should be studied.

Q. : From your description of Vayu, Pit and Kuf and keeping in mind their subtle differences, how do you know that a certain disease is due to Vayu, another due to Pit and a third due to Kuf ?

Ans. : From their natural attributes and actions.

Q. : What are the attributes of Vayu, Pit and Kuf ?

Ans. : They are as below :—

Properties of Vayu :—

Vayu is dry, cold, light, subtle, movable, rough, harsh, invisible, active, sound-sensation—transmitter, Raj-predominating and blackish-aurora-radiant. Wherever these characteristics appear, the disease should be treated as a manifestation of Vayu. For instance, if the affected limb of a Polio patient is cold, it should be taken as a disorder of Vayu.

However, so long as the signs of dryness, tremors, harshness, roughness and blackish—aurora radiant donot appear in that limb, it is not a disorder of Vayu. (Coldness is also an attribute of Kuf as will be stated further on).

In Ayurveda, the attributes of Vayu have been described here and there, e.g.

रूक्षः शीतो लघु सूक्ष्मश्चलोऽथ विशदः खरः ।

... ... चरक, सू. अ. १/५८

रूक्षलघुशीत दारुणखरविशदाः षडिमे वातगुणा भवन्ति

... ... च. सू. अ. १२/१

... ...तद्यथा:—रौक्ष्यं लाघवं वैशद्यं शैत्यं गतिरमूर्तत्वं

चेति वायोरात्मरूपाणि, ... च. सू. अ. २०/११

अव्यक्तो व्यक्तकर्मा च रूक्षः शीतो लघु खरः तिर्य्यगो

द्विगुणश्चैव रजोबहुल एव च ... ... सु. नि. अ. १/७-८

Properties of Pit

Slimy, hot, sharp, liquid, acid, paristaltic, pungent, sharp and is of blue and yellow colour.

Now observe the affected limb of a Polio patient. There is absence of heat, the complexion is not yellow or blue and so it is not a disease of Pit. On the contrary, there is lack of Pit on account of coldness.

While describing the properties of Pit, it has been said :—

सस्नेहमुष्णं तीक्ष्णं च द्रवमम्लं सरंकटु ।

च. सू. अ. १/५६

··· तद्यथा औष्ण्यं तैक्ष्ण्यं लाघवमनतिस्नेहो वर्णश्च शुक्लारूणवर्जो गन्धश्च विस्रो रसो च कटुकाम्लो पित्तस्यात्यरुपाणि ··· ··· ··· च. सू. अ. २०/१४

पित्तं तीक्ष्णं द्रवं पूति नीलं पीतं तथैव च ।
उष्णं कटुरसं चैव विदग्धं चाम्लमेव च ।।

च. सू. अ. २१/११

Properties of Kuf

Kuf is heavy (i. e. its particles are heavier than those of Vayu and Pit), cold, soft, slimy, sweet, immovable, viscous and of white colour.

Just touch the affected limb of a Polio patient. You will find it cold, tender and soft and the patient will feel it heavy.

While describing the properties of Kuf, it has been said in Ayurveda :—

गुरुशीत मृदु स्निग्ध मधुर स्थिरपिच्छलाः ।

च. सू. अ. १/६०

श्लेष्मा श्वेतो गुरुः स्निग्धः पिच्छिलः शीत एव च ।
मधुरस्त्वविदग्धः स्याद्विदग्धो लवणः स्मृतः ।।

च. सू. अ. २१/१५

From its properties mentioned above, it becomes clear that Polio is a Kuf-predominant disease.

It should be remembered that when a reference is made to Kuf, it does not mean that there is complete absence of Vayu and Pit. On the other hand, they are also present in traces.

The same should be the interpretation when their actions are described. It is beyond human power to isolate each from the others.

Q. What are their actions ?

Ans. Their actions are of two kinds Viz. (a) in normal condition and (b) in abnormal condition.

Actions of Normal Vayu : exhilaration: exhalation: inhalation; motivating all physical actions; thorough circulation of Pit, Kuf and other *Dhatus*; Normal elimination of urine-excreta-perspiration etc; imparting of sensations of touch and sound.

It has also been said :—

उत्साहोच्छवासनिःश्वासचेष्टा धातुगति समा ।
समो मोक्षो गतिमतां वायोः कर्मविकारजम् ।।

च. सू. अ. १८/५१

When the above-mentioned actions in any way become abnormal, sub-normal or disturbed, a corresponding *Dosha* in Vayu should be concluded.

Q. Here you have discribed "Physical action and Touch" as the action of Vayu and in Polio the motive force and movements cease, while in some patients the sense of touch is also lost. Is not Polio therefore a disorder of Vayu ?

Ans. To understand any disease, it is essential to have knowledge of the following five :

1. Causation. 2. Earlier indications. 3. Signs.
4. Pacification 5. Pathology

तस्य (रोगस्य) उपलब्धिर्निदानपूर्वरूपरूपलिङ्गोपशय संप्राप्तितः ।

च. नि. अ. १/४

1. Causation means finding out the cause or etiology of a disease.

Whenever any disease is suspected of being caused by Vayu, it should first of all be ascertained if the causes which increase *Vayu* are applicable to that case. The following are the *Vayu*-increasing factors :—

रूक्षशीतालपलघ्वबल्पव्यवायातिप्रजागरैः ।

विषमाद्युपचाराच्च दोषाःसृक्स्रवणादति ।।

लङ्घनप्लवनात्यध्वव्यायामतिविचेष्टितैः ।

धातुनां संक्षयाच्चिन्ताशोकरोगातिकर्षणात् ।।

दुःखशय्यासमात्क्रोधाद्दिवास्वप्नाद्भयादपि ।

All the above-mentioned causes can be epitomised by stating that *Vayu* is predominant in those persons who are over worked but take inadequate nourishment. It should further be understood that there are persons who keep awake till late in the night and dissipate their energy excessively. As a result of lack of sleep and loss of energy there is a corresponding loss in the Kuf particles and if that loss is not made good by *Kufaj* diet and sleep, its place is taken by *Vayu* particles thereby increasing *Vayu*. This is known as *Vayu Dosha.*

As a simple interpretation of the above Sanskrit Shlokas, it can also be stated that dryness and coldness are the properties of Vayu and in those persons who take dry and cooling deit, corresponding increase in the symptoms of *Vayu* appears.

वेगसन्धारणादामादभिघातादभोजनात् ।
मर्माघाताद्गजोष्ट्राश्वशीघ्रयानापतंसनात् ॥
देहे स्रोतांसि रिक्तानि पूरयित्वाऽनिलोबली ।
करोति विविधान् व्याधीन् सर्वाङ्गैकाङ्गसंश्रितान् ॥

च. चि. अ. २८/१४–१७

In those persons who keep themselves under-nourished, take less of easily digestible cereals (with consequential increase in *Vayu*), indulge in excessive sexual intercourse, (resulting in inadequate replacement of depleted semen which is the essence of *Kuf*), indulge in excessive waking, excessive fasting, excessive exercise, excessive anxiety, grief and anger and excessive travelling; the gap left by loss of Kuf is automatically filled up by particles of Vayu.

Now apply the above-mentioned *Vayu*-increaing causes to a patient of Polio.

Polio patients generally belong to the category of children. Note that the diet of children is normally milk which contains fat and utterly devoid of dryness. Mother's milk generally correspond to the body temperature of the child and cannot have any cooling effect. Children also take nourishing element in bigger quantities. There is no question of fasting, exercise, sexual indulgence, grief, anxiety and anger in their case. They have also adequate sleep. Fear and travel cannot be the exciting causes in them. When therefore the causes relating to Vayu, are in applicable to them how can the disease be called an effect of Vayu ? In other words, the disease of Polio is not a product of Vayu.

Regarding loss of sensation, it is necessary to state that this results in two ways viz (1) from predominance of Vayu and (2) blockade of channels. As the symptoms of Vayu-predominance donot apply to that disease, Vayu cannot be accepted as the cause.

The second possibility is blockade of channels. When there is some kind of blockade in the natural flow of Vayu, even then the signs of Vayu disorder appear there. But in that case the obstructing particles should be considered the root cause. As Kuf can be the only blockading agent, the disease should be taken to be a disorder of Kuf only.

Moreover the softness, smoothness, white colour etc. of the affected limb are also under the influence of Kuf. It is therefore incorrect to call it a disorder of Vayu simply on the basis of loss of sensation, which can also be the effect of depletion of Vayu. In that case remedial measures to increase Vayu will be necessary. In certain patients the sense of touch is lost. This should also be attributed to obstruction caused by Kuf. It cannot, however, be said that there is completc absence of Vayu in this disease.

Actions of Abnormal Vayu

तद्यथा—स्तंभसंभ्रमशब्यामांगभेदहर्षतर्षवर्तमर्दकम्पचालतोद-व्यथाचेष्टादीनि, तथा खरपरुषविशदसुषिरतारुणकषाय-विरसमुखशोषशूल सुप्तिसंकुञ्चनस्तम्भनखञ्जतादीनि च वायोः कर्माणि, तदन्वितं वातविकारमेवाध्यवस्येत् ।

च. सू. अ. २०/११

Q. : Now see that among the actions in an abnoral

state mentioned above, atrophy, pain etc. have been described as the action of Vayu and these symptoms are noticeable in a patient of Polio. In the beginning, he feels pain also and gradually the diseased limbs also wither. Will you therefore not call it a disease of *Vayu* ?

Ans. : Atrophy and pain are really the symptoms of Vayu. But, as has been stated above, both these symptoms can also be the effect of blockade of channels. To understand the ailment of a Polio patient, five measures have been suggested above :—

निदानं पूर्वं रूपाणि रूपाणि उपशयस्तथा ।
सम्प्राप्तिश्चेति विज्ञानं रोगाणां पञ्चधा स्मृतम् ॥

The diagnostic method etc should therefore also be applied to the disease. When any symptom of disorder of Vayu as well as dryness, harshness, roughness etc cannot be felt by the sense of touch, it is simply folly and ignorance to entertain doubt only on the basis of atrophy.

Actions of Normal Pit

To control vision, digestion, natural body-temperature, hunger, thirst, softness and radiance of the body, cheerfulness, intellect, natural colour and bravery. These are the natural actions of Pit.

Actions of abnormal Pit

Impairment of vision and digestion, disturbances in body temperature-hunger and thirst; discolouration of skin, fear; anger; attachment; burning; perspiration;

humidity; gangrene etc. These are actions of disordered Pit. It has also been said :—

दर्शनं पक्तिरूष्मा च क्षुत्तृष्णा देह मार्दवम् ।
प्रभा प्रसादो मेधा च पित्त कर्माविकारजम् ॥

च. सू. अ. १८/५२

···तद्यथा—दाहौष्ण्यपाकस्वेदक्लेदकोथस्रावरागा यथा स्वं गन्धवर्णरसाभिनिर्वर्तनं पित्तस्य कर्माणि, तैरन्वितं पित्तविकारमेवाध्यवस्येत् ।

च. सू. अ. २०/१४

Actions of Normal Kuf

Slime, cohesion (act of binding together the particles of Vat & Pit), stability, heaviness, seminal potency, forgiveness, patience, freedom from greed, knowledge, wisdom etc. These are thevactions of natural *Kuf.*

Actions of abnormal Kuf

Excessive Slime, heaviness, slowing down of physical reflexes, whiteness, coldness, irritation, inertness, drowsiness, moisture stinking, sweetness, and prolonging illness. These are actions of disordered *Kuf.* It has also been said :—

स्नेहो बन्धः स्थिरत्वं च गौरवं वृषता बलम् ।
क्षमा धृतिरलोभश्च कफकर्माविकारजम् ॥

च० सू० अ० १८/५३

·····तद्यथा—श्वैत्यशैत्य कण्डूस्तैमित्यगौरवस्नेहस्तम्भसुप्तिक्लेदोपदेहबन्धमाधुर्यचिरकारित्वानी श्लेष्मणः कर्माणि, तैरन्वितं श्लेष्मविकारमेवाध्यवस्येत् ॥

च० सू० अ० २०/१७

Note that the affected limbs of a Polio patient are generally cold, soft, lifeless, white, heavy etc and it can accordingly be called a Kuf disease.

The diet of a Polio patient is also rich in Kuf and hence Polio is a disorder of Kuf.

Q. : Why does Polio generally attack only children ?

Ans. : In Ayurveda, a man's life has been divided into three parts from the stand-point of Vayu, Pit and Kuf viz :—

1. Childhood.
2. Middle age.
3. Old age.

1. Childhood—Age up to sixteen years is called childhood. Childhood has again been divided into three parts :—

(a) Kshirap (Milk-fed).
(b) Kshirannad (Milk & cereal-fed),
(c) Annad (Cereal-feed).

(a) Kshirap means one who subsists on milk. A child up to the age of one year is called Kshirap. It may also be taken to mean that up to the age of one year, he should be given only milk and no other diet.

(b) Kshirannad means one who subsists on a mixed diet of milk and cereals. Children up to the age of two year are called Kshirannad.

(c) Annad means one who subsists on cereals. Children from the age of two to sixteen years are called Annad.

2. Middle age—The age between sixteen and seventy years is called Middle Age. This again is snb-divided into four parts :—

(a) Vriddhi
(b) Youvan.
(c) Sampoornta.
(d) Parihani.

Age up to twenty years is called Vriddhi, up to thirty years Youvan, up to forty years Sampoornta and subsequently up to seventy years there starts a gradual decline in health.

3. **Old Age**—Age above seventy years is called old age. At this age, the body humours, organs, energy, semen, and zest gradually decline, cough, asthma etc. make their appearance; hair become grey and senile decay etc sets in.

Just as an old building is razed to the ground by rain etc, in the same way the body also falls a prey to death at this age.

Ayurveda tells us that of these three ages, Kuf particles predominate in the body during childhood, Pit particles in Middle age and Vayu particles in old age.

As there is already a predominance of Kuf particles in childhood, even a sligt increase in Kuf has the effect of exceeding the limit and Kuf disorders soon appear.

Diseases like Polio, Small Pox, Measles, Tonsilitis, Mumps, Passing of Gravels etc. generally attack only the children during the Kuf-predominant season. As there is a predominance of Kuf in that disease as well as in that age and season, like increases "like" according to **सर्वदा सर्वभावानां सामान्यं वृद्धि कारणं** Kuf increases "Kuf" and kuf disorders appear in greater number. Modern medical scientists get confused and give it the name of an epidemic.

As the age of Kuf lasts till sixteen years and there is a greater accumulation of Kuf in the earlier than in the later part of this period, there is therefore a greater risk of contracting this disease up to the age of five years. (Ayurveda has divided age into five-year periods i.e. after every five years, there is a special change in the body, although the body is subject to continuous changes every moment).

It is on account of the age of Kuf that the body of children is delicate, bones soft, limbs tender, slimy etc. On the other hand, old age being Vayu-predominant, the body is dry, the bones are dry and harsh (described as calcification by modern science), limbs rigid, head unsteady (the shaking of head is due to the mobile action of Vayu) .with similar other symptoms. In support of the above statement, the following is the original text in Ayurveda :—

वयस्तु त्रिविधं-बाल्यं, मध्यं, वृद्धमिति । तत्रोनषोज्शवर्षीया बालाः । ते त्रिविधा :—क्षीरपाः, क्षीरान्नादाः, अन्नादा इति । तेषु संवत्सरपराः क्षीरपाः, द्विसंवत्सरपराः क्षीरान्नादाः, परतोऽन्नादा इति । षोडशसप्तत्योरन्तरे मध्यं वयः । तस्य विकल्पो वृद्धिः, यौवनं, संपूर्णता, परिहाणिरिति । तत्र, आविंशतेर्वृद्धिः, आत्रिंशतो यौवनम, आचत्वारिंशतः सर्वथा त्विन्द्रियबलवीर्यं संपूर्णता, अत ऊर्ध्वमीषत्परिहाणिर्यावत् सप्ततिरिति । सप्ततेरुर्ध्वं क्षीयमाण धात्विन्द्रिय बलवीर्योत्साहमहन्यहनि वलीपलितखालित्यजुष्टं कासश्वासप्रभृतिभिरुपद्रवैरभिभूयमानं सर्वक्रियास्वसमर्थं जीर्णगारमिवाभिवृष्टमवसीदन्तं वृद्धमाचक्षते ॥ सु. सू. अ. ३५/२८

बाले विवर्धते श्लेष्मा मध्यमे पित्तमेव तु ।
भूयिष्ठं वर्धते वायुर्वृद्ध तद्वीक्ष्य योजयेत् ॥

सु. सू. अ. ३५/३१

Q. : So according to your statement, during the age and season of Kuf, every person should have an attack of Polio ?

Ans. : No, it is not so. When a disorder which has reached an advanced stage, exceeds its limits and becomes localised, the disease manifests itself. Sometimes one cause and sometimes a number of combined causes produce one or more diseases. Before producing the disease of Polio, the causative disorders have to pass through the five stages of accumulation, aggravation, dissemination, localisation and manifestation. Only then does the disease appear.

सञ्चयं च प्रकोपं च प्रसरं स्थानसंश्रयम् ।
व्यक्तिं भेदं च यो वेत्ति दोषाणां स भवेद्भिषक् ॥

सु. सू. अ. २१/३५

So long as the body Dhatus (Vat, Pit and Kuf) donot assume the form of disorder, the age and season of Kuf cannot cause harm of any kink.

Moreover there are several disease-producing fectors which combine with one another to produce a disease viz, nature, age, food-drink, actions, season, force of disorder etc. In the kuf-predominant season, if in-takes antidotal to Kuf are used, Kuf-diseases cannot appear, and so with other disorders.

Q. : When the body is made up of Vayu, Pit & Kuf and diseases are also produced by Vayu, Pit & Kuf, every living being should, under these conditions, always remain a patient ?

Ans. : No, it is not so, because so long as the disease-exciting factors are not present, disease cannot appear.

For instance, wind is always present, but wind-storms, gales and hurricanes are not always there. There is always water in the sea, but there are no storms and tempests at all times. They result only when there is some cause. Exactly in the same way, Vayu, Pit and kuf are always present in the body, but diseases appear only, when there are causes for their appearance.

Q. : Are Vayu, Pit & Kuf also responsible for the sufferings caused by a fall, injury or snake - scorpion-bite etc ?

Ans. : According to Ayurveda, diseases are of two kinds :

Endogenous & Exogenous. Endogenous diseases are those which are born from inside the body, like Polio, fever, diarrhoea, dysentry etc. They are caused by Kuf, Pit and Vayu. Exogenous diseases are those which arise from external causes like injury, fall, burns, smake-bite etc. Trauma and snake-bite also disturb Vayu, Pit and Kuf of the body and it is they that cause the disease. If there is an excess of particles of Pit in the snake-venom, Pit will be excited and symptoms of Pit disorder will appear. If there is excessive loss of blood as a result of injury, particles of Vayu will compensate the loss and there will be fear of Vayu disorders, and so on. The only difference between the

Endogenous and exogenous diseases is : that in the former, Vayu, Pit & Kuf are disturbed first and pain and disease appear later on. Where as in the latter case : pain appears first and Vat, Pit & Kuf get disordered afterwards. But the cause of all diseases is disturbance of the body humours. It has also been said :—

आगन्तुर्हि व्यथापूर्वसमुत्पन्नो जघन्यं वातपित्तश्लेष्माणां वैषम्यमापादयति, निजे तु वातपितश्लेष्माणः पूर्वं वैषम्यमापद्यन्ते, जघन्यं व्यथामाभिनिर्वर्तयन्ति ॥

च. सू. अ. २०/६

No disease can escape the effects of Vat, Pit & Kuf. It has also been said :—

नास्ति रोगो विना दोषैर्यस्मान्तस्माद्विचक्षणः ।
अनुक्तमपि दोषाणां लिङ्गं व्याधिमुपाचरेत् ॥

सु. सु. अ. ३५/१६

Q. : Do you then believe that diseases are only of three kinds ?

Ans. : Certainly, disorders of Vayu, Pit & Kuf. Of Course their combination as well as their progressive degrees, deficiency or increase cause innumerable diseases. It has even been said in Ayurveda that it is not so necessary to know the name of the disease as to study the symptoms of Vayu, Pit and Kuf. It is these symptoms that determine the correct line of treatment. In the eyes of Ayurveda, giving an Ayurvedic name to Polio is not so important as to understand that this disease is due to the

disturbance *of all the three DHATUS* but a *kuf*-predominant malady.

It has also been said :—

विकारानामकुशलो न जिह्वीयात्कदाचन ।
न हि सर्वविकाराणां नामतोऽस्ति ध्रुवा स्थितिः ॥
च. सू. अ. १८/४६

Q. : Is then there no name of an important disease like Polio in Ayurveda ?

Ans. : No, it is not like so. The name of Polio has been mentioned in Ayurveda. But this truth must be borne in mind that in translating one language into another, there is great difficulty specially in connection with technical terms. This statement applies wholly to the subject of Polio also. When it attacks the legs, it is called "*Uru-Stambh*" when it attacks the arms, it is called "*Bhuj Stambh*" when it attacks half of the body, it is called "*Pakshgrah*" (not *Pakshaghat*) Its attack on other parts of the body is considered to be a consiquential disorder. It is therefore difficult to give a single name to Polio in Ayurveda.

Q. : How do the above said causes attributed to Polio give rise to the disease ?

Ans. : **Heavy, fatty and rich good** : In such articles of food, the particles of Kuf and the attributes of Kuf exceed those of Vayu and Pit. They therefore produce a comparatively larger number of Kuf particles in the body. This increase of Kuf is the root cause of Polio.

Baby Food : Baby Food produces diseases in two ways. First because it is an article of food other than milk and secondly because it is not homogenous to the infants.

It is laid down in Ayurveda that a baby should be fed with milk up to the age of one year. That period is known as "Kshirup" or Milk fed. The name does not signify eating of Baby Food. Of course, instructions to inaugurate the ceremony of giving corn (Ann Prashan Sanskar) in the sixth month are found in "Ashwalayan Greh Sutra" (1/16/1-3).

Before six months, nothing else should be given except milk diet. A diet of cereals is therefore not easily digestible by the delicate stomach of a baby. By disturbing the digestion, such diet also causes disorder in Kuf and Vayu as it cannot be assimilated. All other diet except milk are said to be foreign for the body of a bady i.e. it is extremely difficult for the baby to make them a part and parcel of his body. For a body who has been receiving a particular kind of nourishment in its embryonic stage, any other diet in its Kshirap (milk) stage is harmful anf increases Vayu and Kuf. According to our statistics also, children fed on Baby Food are attacked in greater number by this disease.

Q. : Is the incidence of this disease greater in those countries where the babies are not breast-fed ?

Ans. : Certainly. If you study the statistical data on diseases, you will be assured that this disease is more prevalent in America and United Kingdom.

3. Excessive and too frequent indulgence in eating.

The quantity of food imbibed over and above the

requirement of the body becomes too much to be digested by the *Pit* present in the body. Just as big pieces of wet fuel, if placed in an excessive quantity over a *low* fire, far from making the fire brighter, will extinguish it, exactly in the same way, ceareals eaten in excess weakens the Pit. The lessening of Pit increases Kuf & Vayu and gives rise to the disease of Polio. Too frequent meals also impair digestion and weaken Pit because before the previously eaten food becomes digested, taking more food throws additional strain upon digestion and increases Kuf & Vayu.

4. Too cold and too hot food.

As soon as too cold or too hot food enters the body, it creates a formidable difference in the existing temperature of the body, thereby exposing it to the risk of disorder in Pit and consequential imbalance in Kuf-Vayu.

5. Sleeping directly after the mid-day meal:

By sleeping immediately after the mid-day meal, Pit and other gastric juices donot work properly on the food. The result is that it is changed into mucous - matter and disordered - Kuf, with a corresponding increase in the body-*KUF.*

6. Cold Bath immediately after fatigue and exertion.

With excessive physical exertion, there is a corresponding excessive loss of Kuf and increase in the particles of Vayu. A bath in cold water stuns Vayu which, with its own touch, affects Kuf also, having similar cold properties and gives rise to Polio.

7. Suppression of natural urges like stools, urine etc.

It is Vayu that controls the evacuation of urine and

faeces. If they are stopped from being thrown out when Vayu is trying to evacuate them, the excreta, on the one hand, disturbs the body function, and on the other, the incarcerated Vayu itself gets disordered and causes disease by disturbing other body humours also.

8. Fright.

The particles of Vayu are generally increased in a person who is frightened. As a result of the accumulation of Vayu, Vayu - disorders are caused. When it gets mixed with undigested particles of food, it produces Polio.

9. External Causes

When inflammation appears as a result of injury, the natural functions of Vayu, Pit & Kuf are disturbed, increasing thereby the chances of the *DHATUS* being thrown out of gear. In traumatic cases, when there is excessive bleeding, the gap is filled up by particles of Vayu which gets excited. When it gets mixed up with Kuf & undigested particles of food, the patient is exposed to the risk of Polio.

As a result of a fall from a great height, the Kuf particles, due to their heaviness, are dislodged and settle down in the lower extremities. There is also an increase in Vayu because of fear of the fall. In this way, both combine to produce Polio.

10. Playing of Football

It has been observed that this disease is also prevalent in football players, specially those who neglect the safety of their feet. A blow from football on the feet or head can serve as an extraneous cause of this disease.

Boxing can also be included in the same category.

11. Injection Therapy.

i. **Parenteral** treatment is an unnatural method. The entrance of medicine inside the body through any other passage except the openings provided by nature like mouth, ears, nose, rectum, pores etc. is exactly like a burglar breaking into a house.

ii. Inserting the hypodermic needle into the body is like introducing a foreign matter into the body. In the eyes of Ayurveda, any foreign matter in the body amounts to "*shalya*" (Causing pain) and that causes inflammation, pain and restlessness which are symptoms of disordered Vayu.

iii. Introduction of needle into the body produces an obstruction in the natural flow of Vayu, Pit & Kuf.

iv. Making of an opening in the body with a needle gives Vayu a chance to enter the body with attendant risk of provoking Vayu.

v. The very show of a needle-prick creates fright among children and fright contributes to an increase in the quantity of Vayu.

vi. The introduction of an additional fluid in the veins and arteries without a proper understanding of their capacity causes further dilatation of those channels which may produce here and there a disproportion in the *Dhatus*.

vii. In the very composition of those medicines that are introduoed into the *Ras* and blood of the body, the particles of Vayu, Pit & Kuf are not homogeneous with those of the body. The medicine therefore causes disproportion in those particles.

viii. The quantity of Pit present in the blood has to assimilate the injected medicine also with the result that

its own power of assimilation which should have been used for assimilating the natural blood is diminished. In other words, the particles of Pit grow less and those of Vayu & Kuf grow more. Moreover, medicine of a higher or lower temperature than that of the blood temperature creates disproportion in the natural temperature of the blood.

ix. According to Ayurveda, the food digested in the body is divided into two parts, nutrient and excretory. The nutrient portion strengthens the body and the excretory portion provides faeces urine etc. The injected medicine is deprived of digestion on the one hand and on the other, its excrement formed by the heat of the blood is not completely thrown out and is liable to produce illness by blocking the natural flow of *Dhatus* .

Q. : How can an unconscious patient be given medicine except through an injection ?

Ans. : An unconscious patient can be given medicine via the eyes, nose, rectum etc. In lockjaw, the rule is to administer medicine by forcibly opening the mouth.

Q. : When a medicine is injected, it shows immediate effect by mixing with the blood directly. In such circumstances is not this method the best ?

Ans. : No, never. To mix medicine in blood is like mixing impure water in milk. So far as the effect is concerned, your claim is against the experience.

12. Blood Transfusion

This method is also open to the same objections as injection therapy.

Q. : In case of excessive bleeding from the wound of a patient, what other method can there be except transfusion ?

Ans. : For excessive bleeding, the following treatment is mentioned in Ayurveda :—

(a) To administer for drinking the juices of medicinal plants "*Kakolyadi Gan*" sweetented with sugar or honey.

(b) To administer for drinking the blood of black buck, deer, ram, hare, buffalo or boar.

(c) To prescribe food such as milk, juice of moong, gravy, thoroughly mixed with fatty substances.

(d) Four methods of arresting bleeding : Healing by salves & ointments, freezing, dusting and cauterising.

(Healing of a wound by the application of medicinal ointments is called "*Sandhan*"; clotting of blood with the help of ice etc. is called "*Skandan*"; application of dusting powder is called "*Paachan*" and burning or cauterisation is called "*Dahan*".

By adopting these methods, while the expenses of matching and preservation of blood are saved on the one hand, the possibilities of complications are also dispensed with, on the other.

It has also been said in Ayurveda :—

.....काकोल्यादि क्वाथं वा शर्करामधुमधुरं पाययेत् एणहरिणोरभ्रशशमहिषवराहाणं वा रुधिरं क्षीरपीयूषरसैः सुस्निग्धैश्चाश्नीयात्, उपद्रवांश्च यथास्वमुपाचरेत् ॥

सु. सू. अ. १४/३६

चतुर्विधं यदेतद्धि रुधिरस्य निवारणम् ।
सन्धानं स्कन्दनं चैव पाचनं दहनं तथा ॥
व्रणं कषायः संधत्ते रक्तं स्कन्दयते हिमम् ।
तथा संपाचयेद्भस्म दाहः संकोचयेत् सिराः ॥

सु. सू. अ. १४/३६-४०

Another thing that must also be noted is that the god or presiding deity of Ayurveda is *Purusha* or Human being. Human being is the highest of creatures in this creation and the supreme goal of Ayurveda is to preserve him. All other living beings of the world and its material are, in the eyes of Ayurveda, the preservers of man-kind.

From the view-point of structure, all men are alike. That is a combination of soul and Vayu, Pit and Kuf, or in other words, an amalgam of *Panchmahabhut* and spirit. From the stand-point of unifirmity of structure, all human beings are Ayurvedic gods of the same category, be they children or youths, women or men. Just as it is against religion to offer the sacrificial victim of one god to another god, exactly in the same way the absorption and utilization of one's blood for another is not only against Ayurvedic principles but also the expression of an extremely *diabolical* tendency.

अस्मिञ्छास्त्रे पञ्चमहाभूतशरीरि समवायः पुरुष इत्युच्यते । तस्मिन् क्रिया, सोऽधिष्ठानं·····तत्र पुरुषः प्रधानं, तस्योपकरणमन्यत्; तस्मात् पुरुषोऽधिष्ठानम् ॥

सु. सू. अ. १/२२

13. Vaccination

Application of vaccine is called vaccination. 'Vaccine' is a Latin word, which is a combination of "Vacca" and

"Ine" (Inus). "Vacca" means a "cow" and "Inus" means "relating to". Vaccine is thus something connected with cow. The process of introducing into the pure blood of a human being the fluid mixed with pus obtained from the *pocks* of a cow or some other animal, in whom smallpox has been created artificially which, in the eyes of Ayurveda, is an injurious substance, can upset the system and give rise to disease. Moreover, the evils described in the injection therapy, also apply here and can create complications.

14. Lumbar Puncture

Over and above the evils, inherent in the pricking of needle etc, the vaccum created as a result of the drawing of fluid by this method is filled up by particles of "*Vayu*" creating *Vayu* disorders. The increase of one creates disturbance in the proportion of other *Dhatus*, and it is this imbalance which gives rise to disease.

15. Wrong Treatment of diseases : Fever, Diarrhoea etc.

The use of extremely cold substances like ice etc. in hyper-pyrexia to lower temperature increases the attributes of cold i.e. Vayu and Kuf.

In Ayurveda, while resort to extremely cold measures is prohibited, bathing even with ordinary water is disallowed in acute fever. Packing the patient in ice is thus an extremely foolish measure. It has also been said :—

नवज्वरे दिवास्वप्नस्नानाश्यङ्गान्नमैथुनम् ।
क्रोध प्रवातव्यायामकषायांश्च विवर्जयेत् ॥
च. चि. अ. ३/१३७

Diarrhoea often results when the action of *Agni* and *Pit* becomes sluggish. Decrease in *Pit* implies a corresponding increase in *Kuf* and *Vayu*. In those cases where there is a looseness of bowels with excess of undigested particles of food, medicines for stopping diarrhoea increase the *Aam Ras* exposing the patient to the danger of Polio. From the Ayurvedic point of view, for treating dysentry, stimulating and digestive medicines should be given rather than binding medicines, as has been said :—

न तु संग्रहणं देयं पूर्वमामातिसारिणे ।
विबध्यमानाः प्राग्दोषा जनयन्त्यामयान् बहून् ॥
च. चि. अ. १६/१८

16. Time

This has already been described above.

17. Adharma

In the eyes of Ayurveda, the root cause of all diseases is "*Adharma*". *Adharma* is a negative term "*A* plus *Dharma*" i.e. the absence of *Dharma*.

"*Dharma*" implies those actions which maintain and develop the body (not only existence and maintainance but also development.) *Adharma* implies those actions of body, mind and speech which destroy life and weaken health.

Adharma is born of "*Pragyapradha*" as has been said :—

... ...वाग्वादीनां यद्वैगुण्यमुत्पद्यते, तस्य मूलमधर्मः ; तन्मूलं वाऽसत्कर्म पूर्वकृतं ; तयोर्योनिः प्रज्ञापराध एव.....
च. वि. अ. ३/२३

Meaning of "*Pragyapradha*" :—The evil actions done as a result of loss of intelligence, firmness of mind and memory are called "*Pragyapradha*" which is the root cause of all diseases.

धी धृतिस्मृतिविभ्रष्टः कर्मयत्कुरुतेऽशुभम् ।
प्रज्ञापराधं तं विद्यात्सर्वदोषप्रकोपणम् ॥

च. शा. अ· १/१०१

In the eyes of Ayurveda, all the above-mentioned causes viz. parenteral treatment, use of vaccines, blood transfusion, lumbar puncture ect. are included under "*Pragyapradha,*" the detailed description of which is as follows :—

To suppress the natural urges of micturition and evacuations, to withstand calls of nature, to exert beyond one's capacity by sheer will power, excessive indulgence in cohabitation and sexual intercourse, irregularity in the observance of time, making a bad start in work, absence of humility and good conduct, disrespect to those whom honour is due, use of injurious articles knowingly, use of intoxicants, roaming in deserted spots, friendship with evil-doers, disregard of virtuous acts described in the chapter, of "*Indriayopkramniya*", (C. S. A. 8) jealousy, "pride, fear, anger, greed, attachment, intoxication, hallucination" and objectionable actions resulting therefrom, physical mis-deeds and similar other various actions born of "*Raj Tam*" all these are treated by pious persons as "*Pragya-pradha*" and considered to be the cause of diseases. The original text is as follows :—

उदीरणं गतिमतामुदीर्णानां च निग्रहः ।
सेवनं साहसानां च नारीणं चातिसेवनम् ॥
कर्मकालातिपातश्च मिथ्यारम्भश्च कर्मणाम् ।
विनयाचारलोपश्च पूज्यानां चाभिधर्षणम् ॥
ज्ञातानां स्वयमर्थानामहितानां निषेवणम् ।
परमौन्मादिकानां च प्रत्ययानां निषेवणम् ॥
अकालादेशसञ्चारौ मैत्रीसंक्लिष्टकर्मभिः ।
इन्द्रियोपक्रमोक्तस्य सद्वृतस्य च वर्जनम् ॥
ईर्ष्यामानभयक्रोधलोभमोहमदश्रमाः ।
तज्जं वा कर्म यत्क्लिष्टं यद्वा तद्धेहकर्म च ॥
यच्चान्यीदृशं कर्म रजोमोहसमुत्थितम् ।
प्रज्ञापराधं तं शिष्टा ब्रुवते व्याधिकारणम् ॥

च. शा. अ. १/१०२-१०७

Briefly, *Pragyapradha* is said to indicate :—

Indulgence in unreal knowledge and vicious deeds with mind and sense-organs. It has also been said :—

बुद्धया विषमविज्ञानं विषमं च प्रवर्तनम् ।
प्रज्ञापराधं जानीयान्मनसो गोचरं हि तत् ॥

च. शा. अ. १/१०८

This *Pragyapradha* embraces within its scope the cause of all the diseases of the world. That is why *Adharma* is said to be the cause of all diseases.

Muscular Dystrophy or Atrophy

The correct name of the disease of muscular dystrophy is "Pseudo Muscular Hypertrophia (y)."

This name is derived from the Greek and Latin languages which respectively mean : "False, Muscular, Excessive

and Growth." In other words it means false and excessive growth of muscles.

In this disease, when some weakness appears in muscles, it is called "Muscular Dystrophy." When the muscles get thickened, it is known as "Pseudo-muscular-hypertrophy." When the muscles wither, it is called "Muscular Atrophy."

When weakness and heaviness gradually increases in muscles, the condition is known as "Progressive Muscular Dystrophy." The diagnosis of this disease is also similar to Polio, that is to say the causes which give rise to Polio also produce this disease. Repeated injections of medicines particularly into the muscles can cause this disease.

According to Ayurveda, this disease is the result of excessive Kuf and Fat and is known as "*Sthool Shophta.*"

When the function of the "*Medovaha Sarot*" through which fat flows, is disturbed i.e. when there is excess of fat in the "*Sarotas*" causing obstructions to other *Dhatus* this disease makes its appearance. In such a condition there arises a kind of swelling or obesity in the body. When this fat obstructs the "*Mansvaha Sarot*" poliomyelitic atrophy appears in the muscles. Detailed description will be given in the chapter on "*Dosha Dhatu Vijnyan.*"

High Blood Pressure

According to Allopathic science, blood exerts its pressure on the walls of the arteries, through which it circulates. That pressure is known as blood pressure. When that pressure increases due to any reason, hypertension results. This condition is known as "High Blood Pressure."

There are three main causes of high blood pressure :—

(a) Increase in the quantity of blood.

(b) Increase of *Kuf* particles in the blood.

(c) Accelaration of heart-beats.

According to Ayurveda, the following are its causes :—

(a) Excessive use of blood-producing substances, e.g. acid juice (Emblica, pomegranate, lemon, vinegar, wine, meat, salt etc.)

(b) Excessive use of *Kuf*-increasing substances e.g. clarified butter, curd, sweets, buffalo milk etc.)

(c) Sexual intercourse immediately after a meal of meat and wine.

From the point of view of *Vayu*, *Pit* & *Kuf*, plethora is also due the increase of Pit and is also a Kuf-predominant disease, caused by over-eating and is caused by the main etiological factors of Polio.

Causes of other complications

According to Ayurveda, Polio generally attacks only the extremities i.e. attack on one or both legs ; on one or both arms ; attack on one or both sides of the body ; attack on one arm and one leg etc.

Other symptoms which have been described : Mental disturbance, disturbances of sight, speech and hearing, all these can appear as its complications as well as independently.

If they arise as complications, their diagnosis is the same as described under Polio.

We now briefly describe the causes of those ailments when they appear independently :—

Mental Disturbances

Causes :—

(1) Use of impure, spoilt, *Rajsik*, *Tamsik*, stale and irregular food.

(2) Sexual intercourse with a woman in menses.

(3) Lust, anger, greed, attachment, pride, fright, grief, anxiety, joy and frustration.

(4) Disrespect and disregard of a diety, teacher, spiritualist, learned person, ancestors, old men and highly skilled persons.

(5) Ignorance and illiteracy.

(6) Disregard of the rules laid down for healthy living.

(7) Suppression of natural urges.

(8) Exogenous causes.

The above-mentioned causes produce disorder in Vayu, *Pit* & *Kuf* and an increase in the attributes of *Raj* and *Tam*. The attributes of *Raj* and *Tam* subdue the *Satva* attribute of the mind and produce mental disorders. Even when *Raj* and *Tam* disorders predominate, diagnosis is generally arrived at according to the symptoms of *Vayu*, *Pit* & *Kuf*.

Disorders of Vision

The following are the causes of disorder of sight :—

(1) Immediate immersion in water after heating of body.

(2) Continuous straining of eyes by looking at distant objects.

(3) Sleeplessness.

(4) Weeping.

(5) Anger, grief and other mental disturbances.

(6) Exogenous causes (dust, smoke, injury etc.)

(7) Excessive sexual intercourse and loss of semen.

(8) Use of Vinegar, condiments, acids, two-flowered dolichos, and horse-beans.

(9) Suppression of natural urges.

(10) Reading material of small type.

(11) Using the eyes too much or too little or without any purpose (that is either over straining the eyes or taking very little work from them or mis-using them), seeing or reading in dim light, seeing moving-objects or moving-films, seeing things in dazzling light etc.

On account of the above-mentioned causes, *Vayu, Pit* and *Kuf* are disturbed and their individual or combined disturbance gives rise to corresponding eye-diseases.

Disorders of Hearing

Causes :—

(1) Constant hearing of high-pitched, harsh, unkind, frightening, unpleasant-offensive-alarming and lowpitched words or avoiding to hear generally.

(2) Old age.

(3) Harmful diet (i.e. food calculated to upset *Vayu, Pit* and *Kuf*).

(4) "*Prajyapradha*" or wrong actions.

(5) Time.

The above causes upset *Vayu*, *Pit* & *Kuf* and produce disorders of hearing.

Disorders of Speech

Causes :—

(1) Excessive use of sweets by a pregnant woman and excessive sexual intercourse during pregnancy bring about dumbness and deafness in the unborn child.

(2) Excessive use of sweets and defective food.

(3) To copy and imitate a stammerer.

(4) Speaking too much, too little and aimlessly.

CHAPTER IV

DOSHA-DHATU-VIJNYAN

From the point-of-view of "Form", there are two kinds of *Dhatus* in the body :—

1. Invisible.
2. Visible.

The first are those which are formless. By formless are meant those *Dhatus* which cannot be seen with naked eyes. Those *Dhatus* are three :—

1. *Vayu.*
2. *Pit.*
3. *Kuf.*

A detailed description of these has already been made above wherein it has been shown that their balanced state is health while their disorder is disease.

The *Dhatus* with form are seven in number which owe their existence to the combinations of *Vayu, Pit* and *Kuf.* They are the following :—

1. *Rasa.*
2. Blood.
3. Muscles.
4. Fat.
5. Bones.
6. Marrow.
7. Semen.

The seven *Dhatus* described above are nourished by food. Whatever is taken as food or drink is converted in due course into two parts when digested by gastric heat.

Viz the nutritive portion and waste product. The former is called "*Prassadatmak Part*" which nourishes the other *Dhatus*, *Rasa* etc. The waste product known as "*Malaatmak Part*" produces urine, faeces etc.

The *Rasa* nourishes the other *Dhatus* in three ways :—

(i) **Sound Transmitting Method** :—Some particles of *Rasa*, which are predominant in ether and air, nourish the other *Dhatus* like a transmission of sound, in no time.

(ii) **Light Transmitting Method** :—The fiery particles of the *Rasa* spread like sun-rays and nourish the body with their heat.

(iii) **Water Circulating Method** :—The watery and earthy particles of the *Rasa* combine to form *Kuf* or dense fluid and nourish the body by circulating like water.

As the attributes of earth and water predominate in the body, it is mostly nourished by watery circulating method.

It has also been said in Ayurveda :—

स (रसः) शब्दार्चिजल सन्तानवदणुना ।
विशेषेणानुधावत्येवं शरीरं केवलम् ॥

सु० सू० अ० १४/१६

That *Rasa* gives nourisment to the blood ; blood to muscles ; muscles to fat ; fat to bones ; bones to marrow and marrow nourishes semen.

रसाद्रक्तं ततो मांसं मांसान्मेदः प्रजायते ।
मेदसोऽस्थि ततो मज्जा मज्ज्ञः शुक्रं तु जायते ॥

सु० सू० अ० १४/१०

रसादेव स्त्रिया रक्तं रजः संज्ञं प्रवर्तते ।
तद्वर्षाद् द्वादशादूर्ध्वं याति पञ्चाशतः क्षयम् ॥

सु० सू० अ० १४/६

It takes five days for the complete transformation of one set of *Rasa* to blood completely. That is to say the food eaten today gradually turns into blood in five days (3015 *Kala*) Similarly the other *Dhatus* also take five days to change from one to the other. It takes a month by the time, the semen is formed. The semen, like the smell in a flower-bud, takes long to manifest itself :—

स खलु त्रीणि कला सहस्राणि पंचदश च कला एकैकस्मिन् धाताववतिष्ठते, एवं मासेन रसः शुक्रं, स्त्रीणां चार्तवं भवति ।

सु० सू० अ० १४/१४

Just as food when it becomes digestible, is divided into two parts, "*Prasaadatmak*" (Nutitive Portion) and *Kittaatmak* (Waste Products), exactly in the same way, the other *Dhatus* like blood etc., when they gradually reach the stage of maturity under the influence of heat, are divided into the same two parts, i.e., "*Prasaadaatmak* and *Kittaatmak*" From *Rasa* the *Prasaadaatmak* part is blood while the *Kittaatmak* is sputum. The *Prasaadaatmak* parts from blood, muscles, fat, bones and marrow are muscles, fat, bones, marrow and semen respectively. Their waste products are the bile* of gall bladder, the excreta from nose and ear, perspiration, nail-down-hair, mucus of the eyes and oiliness of the skin. Semen does

* According to Ayurveda, the bile liberated by gall-bladder is a kind of waste product which gets mixed up again with food in the stomach.

not require any further maturing as it is considered to be a thoroughly pure product. When semen is formed, the further transformation of food is over :

कफः पित्तं मलः खेषु स्वेदः स्यान्नखरोम च ।
नेत्रविट् त्वक्षु च स्नेहो धातुनां क्रमशो मलाः ॥

सु० सू० अ० ४६।५२१

Over and above the seven constituent elements described above, there are still more substances with "form" in the body i.e., skin, blood-vessels, arteries, veins, nerves, heart, lungs, liver, spleen, colon, stomach, intestines, kidneys, tendon etc. But all these are nourished by the vital fluid and those body constituents with which they have their own connections.

It has also been said :—

.....शुक्रशोणितस्यभिपच्यमानस्य क्षीरस्येव सन्तानिका सप्त त्वचो भवन्ति ।

.....सु० शा० अ० ४।४

मेदसः स्नेहमादाय सिरा स्नायुत्वमाप्नुयात् ॥
सिराणां तु मृदुः पाकः स्नायुनां च ततः खरः ।

.....सु० शा० अ० ४।२९-३०

Regarding the origin of Polio, Ayurveda has said :—

.....मांस वहे द्वे, तयोर्मूलं स्नायुत्वचं रक्तवहच्श्च
धमन्यः, तत्र विद्धस्य शवयथुमांसशोषः
सिराग्रन्थयो मरणं च,.....

सु० शा० अ० ९।१२

कफमेदोवृतो वायुर्यदोरुः प्रतिपद्यते ।

.....सु० चि० अ० ५।३१

This is to say that *Sarotas* through which muscles are nourished are two viz. the neurol tissues and arteries. In other words when *Vayu* engulfed with *Kuf*-fat reaches those *Sarotas*, premonitory symptoms of Polio appear.

These *Sarotas* are those channels through which one fluid oozes out and assumes the form of another. *Sarotas* through which *Rasa* oozes out, and transformed into blood, are called *Rasavaha Sarota.* Similarly, in order that one substance may be transformed into another, each of them has to pass through such *Sarotas*, which are called *Raktavaha Sarota, Mansvaha Sarota* etc.

In Polio, the *Manasvaha Sarotas* are blocked and that which blocks them is *Vayu* mixed with *Kuf* and fat.

Fat is the fourth *Dhatu* of the body.

If *Kuf*-predominant diet is taken constantly, then at least fifteen days are required for the vitiated *Kuf* to reach the stage of *Fat,* because the transformation of one constituent to another takes five days. When *Fat* gets disordered, the combination of *Kuf* and *Fat* together with *Vayu* blocks* the *Mansvaha Sarotas*, the surface and upper portion of nerves and the inner walls of arteries by accumulating there. As a result of this blockade, the earlier symptoms of Polio appear.

The meaning of what has been stated above is that the disease of Polio actually starts several days before the attack and earlier symptoms manifest themselves. In other words, Polio never attacks all of a sudden.

* By blockade is meant the obstructiou of that channel (the inner walls of arteries and the outer surface of nerves) through which the blood & other fluid ooze out and nourishes the muscles. This blockade is the result of accumulation of the particles of *Kuf* and Fat (Fat is also a kind of *Kuf*)

Q. : Does Polio never attack suddenly ?

Ans. : Sometimes it does, sometimes it does not.

Q. : How so ?

Ans. : There are two main causes of Polio—Endogenous and Exogenous.

When it attack due to internal causes, improper food or disordered *Vayu*, *Pit* and *Kuf*, it can manifest itself in about twenty days.

When it originates from exogenous causes, during parenteral treatment, injury of nerve-surface by hypodermic needle, cutting of nerve or trauma of nerve tissues (all of which are called exogenous causes), it can manifest itself immediately and suddenly.

Q. : Before this disease is caused by the accumulation of disordered *Kuf* in nerve tissues and the inner walls of arteries, what is the path that it follows and with what effect ?

Ans. : The causative factor of any disease has to pass through a number of stages before the appearance of the disease. The names of those stages are : accumulation, flairing up, spreading, localization, manifestation and bursting.

First Stage : The inception of this disease starts in this stage. Under the influence of *Kuf*-predominant season and period, which has been described above, the accumulation of *Kuf* starts in the body. Due to the accumulated *Kuf*, symptoms of heaviness, fattiness and laziness appear in the body. The name of this stage is the inceptive stage of disorder.

Second Stage : Constant use of *Kuf*-predominant food gives rise to an increase in the *Rasa* of the body

which become more and more saturated with *Kuf* every minute. If there is too much concentration of *Kuf*, the disease appears quickly, otherwise it takes time to develop.

Due to accumulation of *Kuf* in *Rasa*, both the *Prasa-adaatmak* and *Kittaatmak* parts become *Kuf*-predominant. They become greasy, heavy and fatty and symptoms of indigestion, langour, dyspepsia, salivation, nausea etc.

In the excreta and urine also greasiness, fattiness, heavines and foul smell appear. This stage is known as the exacerbation or second stage.

Third Stage : In this stage the spreading of *Kuf* disorder starts. When *Rasa* which nourishes the blood becomes *Kuf*-predominant, there is an excess of *Kuf* particles in the blood also.

According to Ayurveda, the *Rasa* and blood are two different things. The colour of the *Rasa* gets tinted by *Pit* in the liver and spleen and is transformed into what is called blood.

स खल्वाप्यो रसो यकृत्प्लीहानौ
प्राप्य रागमुपैति । सु०सू०अ० १४ । ४
रंजितास्तेजसा त्वापः शरीरस्थेन देहिनाम् ।
अव्यापन्ना प्रसन्नेन रक्तमित्यभिधीयते ॥
सु०सू०अ० १४ । ५

Q. : Does impure blood not become pure by coming in contact with oxygen in the lungs ?

Ans. : If we accept the existence of impure blood in the body, every living being should be a victim of blood diseases all the time. But this is not what is observed. The classification of blood into pure and impure is therefore not accepted by Ayurveda. It

is however possible that what you call impure blood may be one form of *Rasa Dhatu* itself.

It is not the function of lungs or oxygen to transform the green or blue colour into red. If this were true, the entire world in oxygen and its objects should have become red. Why do the channels of respiration, like nostrils & throat, etc not become red ? But this is not so.

It is the function of "*Pit*" to produce red colour and that function is really performed in liver and spleen. The fact that diseases like jaundice and anaemea etc. result when liver and spleen donot work normally, also confirms this statement. It has also been said in Ayurveda :—

...···रक्तवहे द्वे, तयोर्मूलं यकृत्प्लीहानौ रक्तवाहिन्यश्च-धमन्यः, तत्र विद्धस्य श्यावङ्गता ज्वरो दाहः पाण्डुता-शोणितागमनं रक्तनेत्रता च,·····सु०सू०अ० ९/१२

How can those, who believe only what they see, realize the inportance of sayings of *Rishis*, inference and reasoning ?

In the third stage, particles of *Kuf* begin to reach blood and *Raktavaha Sarotos* (arteries, liver & spleen). Particles of *Kuf* begin to accumulate in liver and spleen etc. The colour of the face changes into yellow. Symptoms like dyspepsia, anorexia, indigestion, fatigue, vomiting, diarrhoea etc. make their appearance. Particles of *Kuf* also increase in the waste product of blood i.e. *bile.*

The process of dissemination of disorders—Just as kneaded flour, if kept for sometime, begins to ferment or water, jaggery, flour etc. mixed together, swell if kept for sometime. Large volume of water if blocked, breaks through a dam, exactly in the same way one, two or three

disorders, when they combine, spread in different forms and shapes. Of these disorders, *Vayu* is the only motivating force and predominates in "*Rajogun*".

It is *Rajogun* which is the cause of the spreading of disease. Mixed with *Vayu* and *Kuf*, wherever and in whichever part of the body, *either* half of it or full, it reaches, it creates disorder, Just as in the sky wherever clouds gather, they cause rain. This is known as the period of expansion and is the third stage.

Sometimes the force and severity of disorders become less in this third stage and lie dormant without giving rise to a disease. At some favourable time, due to some exci ting cause, they flare up and cause disease.

Fourth Stage : In this stage, in whatever parts of the body the disorders settle down, disease appears in those very parts. The portion wherein the *Doshas* causing Polio are localized are arteries and the surface of the nerves. The fluids etc. percolate through the walls of the arteries, capillaries and venules and nourish the muscles and are transformed into muscles themselves. The walls of those passages are completely blocked by *Kuf* particles. Exactly in the same way, the nerve tissues also get clogged with *Kuf* particles and become impervious to any kind of fluids. Arteries and nerve tissues have the same kind of fine pores as we find in an earthen vessel, Just as when water is poured in a new earthen vessel, it oozes out, in the same way in healthy condition the *Prasaadaatmak* part of blood oozes out through those fine pores. In Polio, however, *Kuf* particles accumulate in those *Sarotas* and block them, with the result that the muscles are depri-

ved of nourishment. The literal translation of Poliomyelitis in Ayurveda is also "*Mans Sarota Avrodh*".

This is known as the fourth stage or the stage of localization or "Earlier Symptoms" For when the disease becomes localized, the earlier symptoms of Polio like fever, pain etc. manifest themselves.

Fifth Stage : In this stage the disease fully establishes itself, and the affected limbs are disabled and devoid of movements. In other words, the disease-picture becomes clear. This is known as the fifth stage or the stage of the manifestation of disease. Sometimes it also happens that after reaching the fourth stage, the symptoms disappear and do not make further headway due to the inadequacy of *Kuf*. Under such conditions, the earlier symptoms of fever etc. make their appearance and subsequently subside. The Allopaths, after thoroughly using their diagnostic methods, declare it as Polio fever and designate the non-appearance of Polio as "Abortive Paralysis."

Sixth Stage : From the point-of-view of treatment, Ayurveda classifies diseases under two heads : amenable to medicine and amenable to surgery. When medical cases linger on and become chronic, and the surgical cases develop into open sores and abcesses, they constitute the sixth stage. Polio is curable with medicines and when it establishes itself and wastage of muscles appears, it is called a "prolonged malady." Allopathy calls it "Chronic Poliomyelitis."

From what has been stated above, it is clear that when Polio is the outcome of internal causes, it can be identified when the causes reach the fifth stage for which a long time is needed. A true physician is he who thoroughly

understands these six stages viz. origin, flare-up, spreading, localization, manifestation and bursting. But when it arises from external causes like trauma etc, its manifestation is immediate. It has also been said :—

"·····मांस वहे द्वे, त्योर्मूलं स्नायुत्वचं रक्तवहाश्च धमन्यः;
तत्र विद्धस्य श्वयथुमांसशोषः सिराग्रन्थयो मरणं च ॥

सु० शा० अ० ९/१२

Q. : Does Ayurveda also recognise Polio as a disease of the nervous system ?

Ans. : No, it is not so. According to Ayurveda, it is a disorder of the *Mans Sarotas* and these *Sarotas* are blood vessels and nerve-tissues. It is certainly true that disorder in neural tissues, affects the nerves as well. But it is not agreed that the cause of Polio is only with the nervous system.

Q. : If Polio is not a disease of the nervous system, why are the functions of the motor nerves and the brain disturbed in this disease ?

Ans. : The functions which you attribute to nerves, motor nerves and brain are not acceptable to Ayurveda. In Ayurveda, following description is found about nerves, "There are 900 nerves in all in the body. They are nourished by fat. Originating from fat, the nerves extend to spinal cord and ends in brain. There is a net-work of these nerves in the entire body.

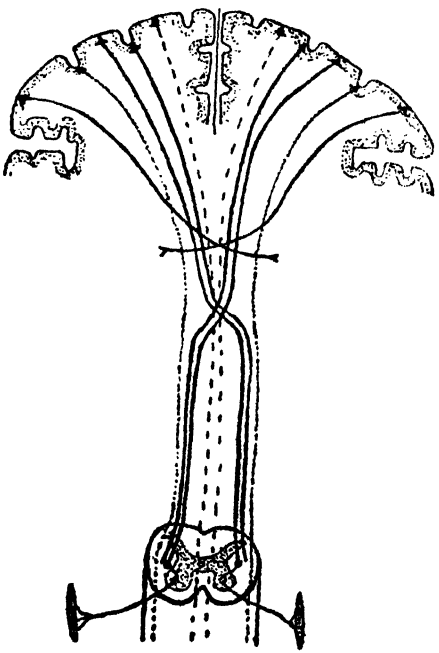
In Polio, due to excess of *Kuf*, there is also an increase of *Kuf* particles in fat and when the nerves derive their

nourishment from fat, they also get a liberal supply of fat particles. As a result of this excess of fat, the nervous system is also disturbed and the effects of *Kuf* viz. fattiness, coldness, heaviness, inertness, oedema etc. make their appearance.

The function of nerves : According to Ayurveda, the function of nerves is to bind the whole body. Just as a faggot of wood, if bound with ropes, keeps the logs together in position, exactly in the same way all the parts of the body are held together as a complete whole, because of these string-like nerves which bind them; and are saved from dis-integration. Or, to take another example, just as a boat made from wooden planks bound together with many ties is capable of sustaining heavy weight on water, in the same way all the joints in our body are held together by nerves, thus enabling the soul to bear the burden of the physical body. In Polio, when the nerves become weak due to disproportion in their structure, they are unable to sustain the weight of the diseased parts. To be brief, it can also be said that there are two main functions of the nerves : to keep the body bound together (veins and arteries also help in this function) and secondly to sustain the weight of the body (bones etc. also help in the performance of this duty).

The figure on next page also confirms the statement that the nerves on the right side going from right to left and the nerves on the left side going from left to right are able to bear the weight in the same way as the weight of a bridge or roof constructed by an engineer or architect is borne by trusses. While on the one hand the nerves are

able to support the weight, they, on the other hand, also maintain the balance of the body by dividing the weight into equal parts.



Nerves supporting the body weight by crossing one on the top of the other.

It has been said in Ayurveda : –

नव स्नायुशतानि····· सु० शा० अ० ५/२६

नौर्यथा फलकास्तीर्णा बन्धनैर्बहुभिर्युत ।
भारक्षमा भवेदप्सु नृयुक्ता सुसमाहिता ॥
एवमेव शरीरेऽस्मिन् यावन्तः सन्धयः स्मृताः ।
स्नायुभिर्बहुभिर्बद्धास्तेन भारसहा नराः ॥

सु० शा० अ० ५/३३-३४

Q. : If nerves are merely supporters of weight etc. how does the sensation of cold, hot and injury, reach the brain ?

Ans. : Your question is open to two objections. In the first place nerves do not convey the sense of touch which is conveyed by arteries and veins located in the skin. Secondly the sensation is not carried to the brain but is felt by the soul, situated in the heart. According to Ayurveda, skin is an organ for the sense of touch. When touched, the knowledge and sensation of touch is felt at that very spot. In the skin there is a subtle net-work of blood vessels which are materially connected with the heart and with the mind situated in the heart. It is through the mind that soul receives its impulses.

Your theory is that there are two kinds of nerves in the body—sensory nerves and motor nerves, and that sensation is carried to the brain through the cells of the sensory nerves, open to the following criticism.

Criticism : When sensation is felt on the very spot as soon as it is touched, who is then the one to feel ? Who is it that carries the sensation out of electron, protron, newtron, positron and ether ? Who receives the sensation out of elections, protrons etc. ? (According to modern science, there is nothing in this creation except atoms). Your theory therefore is proved false.

How true is the theory of Ayurveda which says that when touched, the particles of *Vayu* come in contact with the skin (sensation being an attribute of *Vayu*). When

two objects come in contact with each other, particles of *Vayu* are always present in between. *Vayu* will push and press the particles of *Vayu* and ether and the resulting impulses will be carried to the mind and soul. It is *Vayu* which sets in motion the sensations of all the five sense organs. It has also been said :—

वायु.....सर्वेन्द्रियार्थानामभिवोढा.....

च० सू० अ० १२/७

The sense of touch is generally in tact in Polio because capillaries which nourish the skin are not blocked by *Kuf*. Occasiona'ly, however, when particles of *Kuf* accumulate in them, the sense of touch is impaired.

Modern conception of brain is also open to the following criticism :—

(i) For keeping control on the body, some sort of unit or subtle force is necessary which must be indivisible and unchangeable. The brain is an amalgam of such countless cells which are all alike and equally potent. Can all of these cells give the same directive at the same time ? No, this is impossible. Is there not only one general of an army ? Can all the soldiers combined issue the same order at the same time ?

(ii) Does the division of the brain into different compartments of sensation, will, sight, speech etc. carry on its work independently or is there any supervisor to exercise control over them ? Do different ministries work independently or is there any authority or President over them ? Do the ministries without a ruler perform their functions individually and independently ?

(iii) How does the compartment which receives sensations, convey instructions to the compartment of action ? After issuing these instructions, is it still called only the sensation compartment or also information transmitting centre ? How does it convey information about an object seen with the eye to the centre of speech ? After performing the function of conveying information to the speech centre, does it remain only a centre of vision or assumes the powers of an ambassador as well ?

Under these conditions, does not the division of brain into these compartments become a farce of imagination ?

(iv) According to modern scientific research, when all the objects of creation are formed of atoms, why is a cell treated as a unit of brain ? If an atom consists of five particles of electron, protron, ether etc., which of these particles sees, which hears etc. ? When sound is produced in ether, (*Panchmahabhutatmak Akaash*) does ether itself hear the sound ? Do the electron, protron hear it ? Which is that hears ?

(v) Not only from the Ayurvedic point of view but also from modern reseach it is proved, that every object in the world is undergoing changes every moment. Just consider the human body. In the beginning of conception there is merely a mixture of semen and *ovum*. During gestation there is change every minute. After birth there are constant changes in the body. The soft, delicate and cartilages gradually get hardened. Then teeth grow, milk teeth are shed and new teeth come out, which in their turn decay and fall out, constant changes are taking place during childhood, youth and old age. From the state of senile

decay to the time of death there are changes. All these facts prove that change is a law of the world. These constant changes occur not only in the animal kingdom but also in the vegetable and mineral kingdoms. Keeping this change in mind, can any father say with confidence that his son is the same being who formed the embryo after conception ? Can a living being assert about himself that he is the same young man who was once a child, and so on ? In other words, it will have to be admitted that he is not the same person. That being so, can the brain cells after undergoing changes say that so and so is the same person whom they had seen five years ago. Is such and such the same book which they had read ten years ago ? Is it the same building which they had constructed twenty years ago ? Is the hill the same which they had seen forty years ago ? No, they cannot say so, because those cells have now been replaced by others. Apart from memory, there are certain other sensations which are not applicable to brain, e.g. joy, sorrow, desire, jealousy, intelligence, firmness, pride etc.

Q. : Are you not aware that brain cells donot undergo changes ?

Ans. : Does the brain have the same form and structure at the commencement of conception, during childhood, and on reaching the age of adolescence as it has during old age ? You yourself will admit that it is not the same. If you take the brain out of the body, and keep it for some time in an atmosphere with temperature similar to that of the body, it will undergo several changes like putrifaction, stinking etc. Under these circumstances you

will yourself say that constant changes take place in the particles and cells of the brain. When there are changes in the cells of the eye that sees, how can it claim after the lapse of some time that it had seen a certain scene etc. itself sometime back ? Viewed under this theory of change, to treat brain as the centre of perception and knowledge is proved incorrect.

Q. : What is then the agent of peception and action ?

Ans. : The fountain-head of all knowledge and action is the "*Soul*" residing in the heart inside the body equipped with sense organs, very subtle, indivisible, unchangeable and constant from the time of conception till death. The "*Soul*" is that spiritual entity or enlightened force which through the mind alone, with the help of arterics veins, nerves and organs is the source of all knowledge, actions and deeds. It has also been said :—

षडङ्गमङ्गं विज्ञानमिन्द्रियाण्यर्थपञ्चकम् ।
आत्मा च सगुणश्चेतश्चिन्त्यं च हृदि संश्रितम् ।

च० सू० अ० ३०/३

ऊर्ध्वगाः (धमन्यः) शब्दरूपरसगन्धप्रश्वासोच्छ्वासजृम्भितक्षुद्धि-सितकथितरुदितादीन् विशेषानभिवहन्त्यः शरीरं धारयन्ति ।.....

सु० शा० अ० ९/५

अधोगमास्तु (धमन्यः) वातमूत्रपुरीषशुक्रार्तवादीन्यधो वहन्ति । .....एताभिरर्धोनाभेः पक्वाशयकटीमूत्रपुरीषगुद बस्तिमेढ्रसक्थी-निधार्यन्ते याप्यन्ते च ।

सु० शा० अ० ९/७

तिर्यग्गाणां तु चतसृणां धमनीनामेकैका शतधा·····ताभिरिदं शरीरं गवाक्षितं विबद्धमाततं च, तासां मुखानि रोमकूपप्रतिबद्धानि, यैः स्वेदमभिवहन्ति रसं चाभितर्पयन्त्यन्तर्बहिश्च तैरेव चाभ्यङ्गपरिषेकावगाहालेपनवीर्याण्यन्तः शरीरमभिप्रतिपद्यन्ते त्वचि विपक्वानिः तैरेव च स्पर्शसुखमसुखं वा गृह्णीते,·····

सु० शा० अ० ६/६

Q. : Is life not born automatically ? Just as by preserving intoxicating material, fermentation of sperm ovum etc. develops into life, are you not aware of Protoplasmic Life ?

Ans. : Fermentation is not life, as it is devoid of the signs of life i.e., knowledge and action. Life cannot be born out of lifeless matter. Your statement itself is therefore illogical.

From the atomic point of view, wherein do you recognise the existence of life ? Does life appear in electron, or in protron, neutron etc. ? Apart from electron, protron etc, are there any other subtle living particles ?

In the end, it will be enough to state briefly that the disease of polio is connected with the arterial blood vessels and the walls of nerves. Just as a carpenter cannot show his skill if his instrument is defective, in exactly the same way, the various organs of the body which are like the tools of the soul, cannot function properly if they are defective. Let us throw a little more light. Just as the implements of the carpenter donot work of their own accord, exactly in the same way the tool-like organs of the body cannot work without the force of the spirit.

Actually the body itself is a dead thing and is being motivated by the "soul".

MUSCULAR DYSTROPHY and ATROPHY

There are *Sarotas* of diffenet kinds in the body, through which one *Dhatu* flows out to form another *Dhatu*, i. e., *Rasa Vaha Sarotas*, *Rakta Vaha Sarotas* etc.

In muscular dystrophy, the *Medovaha Sarotas* are blocked and the bloking agent is *Kuf* & fat.

There are two *Medovaha Sarotas*, viz. Kidneys and muscles. In muscular dystrophy also, the accumulation, flaring and dissemination are also like those of Polio, but the *Doashas* get accumulated mostly in kidneys and muscles. As the intensity of the disorder increases, the degree and diffusion of dullness increase correspondingly.

When the same *Kuf* and fat are localised in their preceding *Sarotas* viz. *Mansvaha Sarotas*, wastage of the muscles also starts in some patients. Subsequently according to the development of the disorder, the *Rakta-vaha* and *Rasa Vaha Sarotas* also get gradually blocked and the patient dies.

It has also been said :—

.....मेदोवहे द्वे, तमोर्मूलं कटी वृक्कौ च, तत्र विद्धस्य स्वेदागमनं स्निग्धाङ्गता तालुशोषः स्थूलशोफता पिपासा च,.....

सु० सू० अ० ९/१२

High Blood Pressure

As a result of using haematinic substances, due to the increase in the quantity of blood, the blood vessels are filled with an excessive quantity of blood.

Raktavaha Sarotas are two - Liver-spleen and arteries. The accumalation of a little too much of blood in the body is not a particulary serious disease. Only what is posslble however is that the net-work of these *Sarotas* may get slightly dialated and enlarged.

When, however, side by side with this dialatation of the *Sarotas*, some special disorder like *Kuf* throws them out of gear, the same disorder blocks the nourishment to the muscles which normally reaches them through arteries, and then symptoms of some disease like Hemiplegia etc. appear.

It has also been said :—

रसोऽतिवृद्धो·····रक्तं रक्ताङ्गक्षितां सिरापूर्णत्वं च,

सु० सू० अ० १५/१४

·····रक्तवहेद्वे, तमोमूलं यकृत्प्लीहानौ रक्तवाहिन्यश्च धमन्यः,···।

सु० शा० अ० ६/१२

According to Allopathic Science blood pressure is of two kinds : Systolic Blood Pressure and Diastolic Blood Pressure. The pressure in the arteries during the pumping action of the heart is called Systolic while pressure in them during the heart's relaxation is called Diastolic Blood Pressure.

Blood pressure varies from person to person depending upon age, season, sex and differences of physical and mental conditions.

Normally : Age plus 90 = Systolic Blood Pressure.
Age plus 45 = Diastolic Blood Pressure.

Increase in the above blood pressures is called High Blood Pressure.

There is an instrument for measuring blood pressure called Sphygmomano Meter.

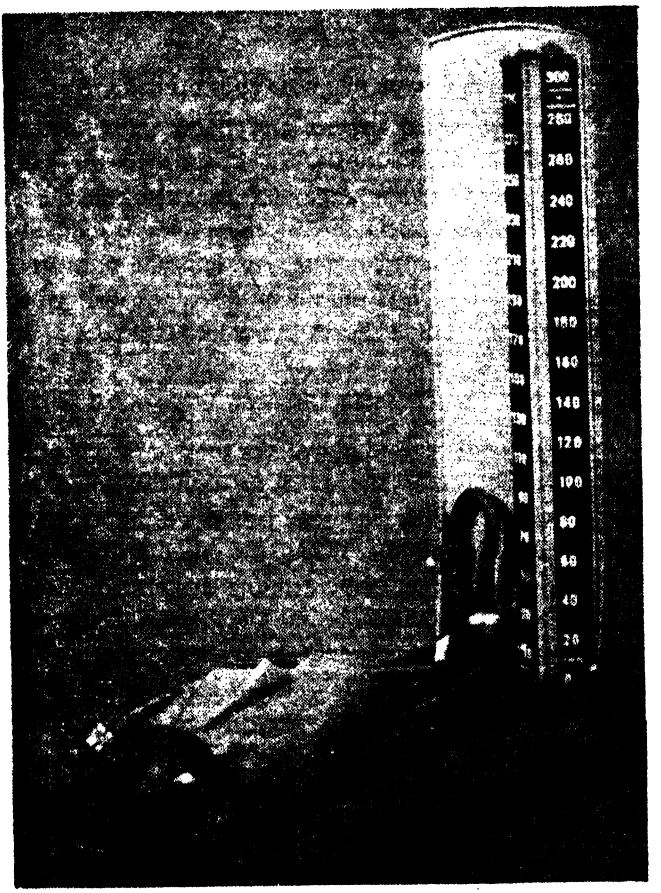


Figure 26 Sphygmomano Meter

Q. : Is there any mention of any instrument in Ayurveda for measuring the blood pressure and diagnosis through it ?

Ans. : No.

Q. : How then do you diagnose about this disease ?

Ans. : The five sense organs and questioning are the methods of diagnosis. It is through these that symptoms of *Vayu*, *Pit* and *Kuf* are also determined. Ayurveda depends only on these natural methods.

Ayurveda does not recognise rise in blood pressure as the cause of disease but considers the root cause of the rise as the disease and believes in treating that root cause.

Mental Diseases

As has been described above, the motive force behind all physical actions is the spirit or soul residing in the heart which in itself is inactive but does all its action through the active mind. When the mind is disordered, its desires, knowledge and reasoning are also disturbed. What therefore are called Mental Disorders of diseases of the brain in Allopathic Science, are called diseases of the mind in Ayurveda because in these diseases the mind gets disordered and not the brain. *Rajogun* and *Tamogun* are the causes of the disorders of the mind and *Manovaha Sarotas* are their seat. Mind is nourished through all the channels that exist in the body. When these disorders are influenced by *Raj* and *Tam*, and accumulate specially in the *Manovaha Sarotas* excessively, the mind, situated in the heart, gets disordered and diseased. As has been said :—

……तद्वतीन्द्रियाणां पुनः सत्वादीनां केवलं चेतनावच्छरीरमयन-भूतमधिष्ठानभूतं च; …… च० वि० अ० ५/५

तस्य (हृदयस्य) उपघातान्मूर्च्छायं भेदान्मरणमृच्छति ।
यद्धि तत्स्पर्शविज्ञानं धारि तत्तत्र संश्रितम् ॥
च० सू० अ० ३०/५

धमनिभिश्चिता दोषा हृदयं पीडयन्ति हि ।
……च० चि० अ० १०/५

तैरल्पसत्वस्य मलाः प्रदुष्टाः
बुद्धेर्निवासं हृदयं प्रदूष्य ।
स्रोतांस्यधिष्ठाय मनोवहानि
प्रमोहयन्त्याशु नरस्य चेतः ॥
च० चि० अ० ९/४

One thing more should be borne in mind that whatever *Rajsik* and *Tamsik* food is taken, for the disorder of the mind it is necessary for that food to be disintegrated till the *Avyakt* and *Pramanu* stage of nature.

On reaching the *Pramanu* stage, that food increases the *Raj* and *Tam* particles in the "*Anu*" composition of the mind, decreases the *Satvgun* and manifests its symptoms and creates mental disorders.

Diseases of the Sight

Disorders of vision are also called "*Ling-nash, Nilika, Katch*" in Ayurveda.

When disorders specially *Kuf* accumulate in the fourth layer of the eyes, through the optic arteries and veins, blindness results. As has been said :—

तिमिराख्यः स वै दोषः चतुर्थं पटलं गतः ॥
रुणद्धि सर्वतो दृष्टिं लिङ्गनाशः स उच्यते ।
सु० उ० अ० ७/१५-१६

स एव लिङ्गनाशस्तु नीलिकाकाचसंज्ञितः ।

.....

सु० उ० अ० ७/१८

सिरानुसारिभिर्दोषैः विगुणैरुर्ध्वमागतैः ॥

जायन्ते नेत्रभागेषु रोगाः परमदारुणाः ।

सु० उ० अ० १/१९-२०

When there is a feeling as the pupil of an eye is going to be displaced, even then there is an accumulation of *Doshas* in the veins, nerves and fat that keep the eyes in their place. It has also been said :—

सिराणां कण्डराणां च मेदसः कालकस्य च ॥

गुणाः कालात् परः श्लेष्मा बन्धनेऽक्ष्णोः सिरायुतः ।

सु० उ० अ० १/१९-२०

Diseases of the ears

In disorders of hearing, the *Doshas* generally accumulate in the sound-carrying veins When these are blocked, the speed of sound waves is impeded and the faculty of hearing is impaired. If the veins of both the ears are blocked completely, both the ears become deaf. If the disorder blocks completely the vein of only one ear, the hearing power of that ear is finished. If the accumulation of the *Doshas* is only in a small measurse, and the blockade is only partial, the disorder called "Hardness of hearing" makes its appearance. It has also been said :—

स एव शब्दानुवहा यदा सिराः

कफानुयातो व्यनुसृत्य तिष्ठति ।

तदा नरस्यप्रतिकारसेविनो

भवेत्तु बाधिर्यमसंशयं खलु ॥

सु० उ० अ० २०/८

Diseases of Speech

According to Ayurveda, the centre of speech is the mind as well as soul residing in the heart and not in the brain. If one makes a long drawn speech, then one will feel that words are originating from the heart itself.

Words are uttered with the help of sound-carrying arteries through the throat and the mouth. When some sort of disorder, specially the accumulation of *Kuf*, takes place in these arteries, difficulties of speech arise, as has been said :—

आवृत्य सकफ़ो वायुर्धमनीः शब्दवाहिनीः ।
नरान् करोत्यक्रियकान्मूकमिन्मिन्गदगदान् ॥

सु० नि० अ० २/८५

CHAPTER V

EARLIER SYMPTOMS AND THEIR TREATMENT

The fourth stage after the appearance of the disease of Polio is called the stage of earlier symptoms or localization. This has briefly been described above.

In this stage, if the intensity of the disorder is mild, minor symptoms of fever etc. appear and subside, without causing Polio. In Allopathic Science this is called the stage of "Minor Illness". But if the disorder is of severe intensity, the earlier symptoms appear vigorously and manifest Polio. This stage is called "Major Illness" in Allopathic Science.

In some patients the earlier symptoms donot appear prominently, but weakness in the extremities increases gradually, in the end resulting in the complete loss of function, and manifestation of Polio. It is also not necessary that all the earlier symptoms may appear in every patient. In some, only one symptom appears, in others two and in others many. Generally the different earlier symptoms that appear are fever, insomnia, feeling of chilliness and dullness as if covered by a wet cloth, want of appetite (anorexia), dread, vomiting, pain, diarrhoea, griping, unconciousness, heaviness, coldness etc.

Fever : Generally every patient gets fever before the onset of Polio. The temperature generally ranges between 100° and 103°F. Side by side with fever, heaviness in head, convulsions, stiffness of the neck, cramps, dread,

vomiting, diarrhoea, contraction of the limbs, delirium etc., appear.

The vomits of infants are coagulated. In the stools there is excess of mucous, stickiness and greasiness. A white matter is passed with urine the specific density of which often increases. Urine and feaces often become more offensive. In some patients there is tonsilitis and often difficulty in breathing. Mouth and cheeks are flushed. It has also been observed in certain patients that there was no fever and a very short time after negligible temperature for a short time, Polio attacked them. The fact is that fever is always an accompaniment, even though it may be a slight one. The reason is that at the time of localization, some disorder is sure to occur in the *Dhatus* and disease is only another name for that disorder. In some cases, this disease makes its appearance during continued fever.

Pain : In Polio, pain has an important place. Pain and suffering start in that part of the body which is going to be paralyzed. The severer the pain, the greater is the intensity of the attack. Also the longer the period of pain, the severer the attack of the disease is. If there is greater pain in the upper part of the body and head, the chances are that face, neck, eyes and ears will be involved. Pain in the upper extremities indicate that they will fall a victim to the attack, Pain in the middle part of the body brings an attack on that part and pain in the lower extremities makes them prone to the attack. Due to the pain, the patient cannot sleep and body and mind remain tormented. Children generally keep on crying and wailing.

Diarrhoea : In case of children, diarrhoea lasts for a number of days. Generally mucous is present in the feaces and white and sticky matter is passed. Due to undigested particles of food, the stools are also very offensive. Often the quantity of stool is also large. A substance of white colour also passes with the urine. Not unoften the urine is also foul-smelling.

Bronchitis : Many patients have bronchitis and cough. In some patients it assumes the form of whooping cough. Others develop asthma along with cough.

Convulsions : In some patients there are repeated attacks of convulsions. The extremities get twisted, there are short spells of un-consciousness and sometimes a saliva and froth also begin to come out of the mouth.

In addition to the above, several other kinds of symptoms also have been observed e.g. imflammation of the throat, aversion for food, difficulty in breathing etc.

Treatment

As has been described above, the main cause of Polio is over-eating, or eating more than required by the body. The line of treatment therefore is to eat less than the body requirement, so that by counter-acting too much with too little, the balance may be restored.

For this purpose, fasting has been accepted as the best measure. So during the earlier symptoms of Polio, the patient should be kept on fast. In Ayurveda, the explanation of fasting is as follows :—

चतुष्प्रकारा संशुद्धि पिपासा मारुतातपौ ।
पाचनान्युपवासश्च व्यायामश्चेति लङ्घनम् ॥

च० सू० अ० २२/१६

Purification of four kinds : Vomiting, purging, Enema (Ununctuous) and sneezing; thirst, wind, sun-light, digestive drugs, abstinence from food and taking of exercise, these constitute fasting. Whichever of these measures are considered necessary, looking to the intensity of the disorders, should be employed.

Treatment of fever : The higher the temperature in fever, the lesser should be the dose of the medicine. Anti-pyretic medicines (emblica officinalis, terminalia chebula, piper longum and plum bagorosia) should be used.

In its treatment, such medicines specially should be used, as are antidotal to *Kuf*, *Vayu* and fever as well as those drugs that are dry and heating. When *Kuf* is brought under control, fever will disappear and there will be no risk of Polio.

Diet : Warm water should be given for drinking and a decoction of *Nut grass*, Common Tumitory, *Khas*, Sandal, Andropogan Muricatus, and Dried Ginger should be given either hot or cold according to season.

Food : Fasting is best. Generally no appetite is felt during fever and so it is best to abstain from food. If appetite is felt, soup of green grain or gram, free from clarified butter and salt is useful. Milk-fed babies should be given the minimum quantity of mother's milk. The mother should first pump out some quantity of milk from her breast. She should herself observe dietetic restrictions.

Disallowed : As has been said above, sleeping during the day, bathing etc. should be avoided. Donot use ice or snow for reducing the temperature. Reduce the temperature by using stimulating, digestive and purging medicines.

Allow the time to pass, in order to have its own healing effect. Cold water should not be given for drinking. Avoid the air of electric fan and draught. Cereals and milk should not be given as food. Even fruits should be sparingly given.

Dosage : Dose of anti-pyretic medicine—½ to 6 Mashas (½ to 6 grams).

Dose of medicinal decoction—1 *Karsh* to 1 *Pal* (12 to 45 Grs.)

Treatment of pain—When fever subsides, pain automatically disappears. Repeated dry and hot fomentation is useful, e.g. fomenting with hot sand, brick or piece of stone or hot iron.

In addition to the above sweating agents (Moringapterygosperma, castor, calotropis, Vrishvir, barley, sesame, Two-flowered Dolicos, *Urd* and jejube) can be used with profit for fomentation according to condition.

Disallowed : Massage with oil should be avoided. Medicines which cause anaesthesia and which are called pain-killers in Allopathic Science, should not be used.

Treatment of Diarrhoea : If the *Doshas* are excessive, dry purgatives like the powders of *Haritki* or *Triphala* should be given. To control the disorders, the powders of *Haritki* and *Pippli* should be given with luke-warm water. If the patient becomes extremely weak, binding medicines like *Priyangvadi* and *Ambashthadigan* should be used.

Allowed : Lentils, should mostly be used as food.

Disallowed : Don't use oily purgatives like castor oil etc. Medicines to stop diarrhoea should not be used in the very beginning, otherwise the patient will be exposed

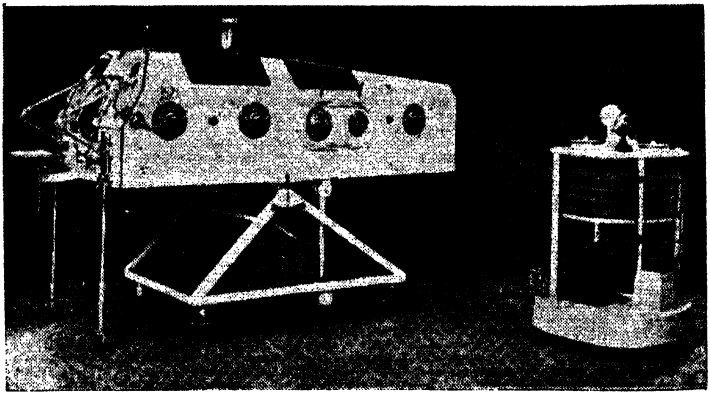
to the risk of inflammation of the intestines and enlargement of the liver and spleen.

Treatment of Asthma : In asthma, "*Kas Har*" (grapes, terminalia chebula, emblica officinalis, piper longum, *Duralbha, Kakrasinghi, Chhoti kateri,* vrashvir, *punarnava and tamalki)* and "*Shwas Har*" (Zingiber officinalis, *Pushkar mool, Amalvetas,* small cardamom, assafoetida, *Agar,* ocimum sanctum, *Tamalki, Jiwanti* and *Chanda*) should be used.

After a course of fasting, *ela,* piper longum, terminalia chebula, asafoetida, and *Chhoti kateri* should specially be used.

During difficult breathing complete fasting and purification are useful.

Disallowed : Avoid greasy and cooling substances like clarified butter and cold drinks. Donot use Artificial Respirator or Iron Lung. When Allopaths notice respiratory difficulties in a patient, they generally put the patient in



Respirator or Iron Lung.

the machine and by electrically expanding and contracting it, try to keep the lungs working by activating the chest. The Respirator, a picture of which is also given above, is no remedy to remove the root cause of the disease. It has also been often observed that under the Iron Lung, the patient suffers great agony. The treatment of difficult breathing condemned above, should be avoided as a part of the prohibited regimen.

Treatment of Vomiting : Anti-emetics (leaves of jambul and mango, Matulung, amlabdar, pomegranate, barley, Shishtik, ushir, khas and Mrat) should be used. If there is excessive accumulation of *Kuf* in stomach, vomiting should be induced and powder of *Haritki* mixed with honey should be used.

Allowed : Green grain, lentil, gram and peas, parched in hot sand, should be powdered and taken with ginger and honey mixed together. The use of honey mixed with the juice of green ginger is beneficial.

Disallowed : In allopathic science, a kind of instrument called Mechanical Sucker is used which sucks out greasy substance from the stomach and mouth. Such instruments should not be used. The same objection applies to the technique which has been described above in connection with lumbar puncture.

Treatment of convulsions : Powder of piper longum, gold Bhasm and honey should be used for convulsions.

If tonsils get enlarged in the throat, tonsillectomy should not be resorted to. Tonsils are a kind of Watchmen. Their function is to stand up and block the passage when there is excessive accumulation of food in the stomach beyond requirement. They subside automatically

under the action of fasting. To cut off these personal body guards produces evil effects. People who have undergone tonsillectomy have been observed to have developed disorders of speech and hearing later on.

Other symptoms that may appear, should also be treated on the basis of predominance of *Kuf.*

The treatment described above is general and brief. For detailed line of treatment, relevent chapters of *Charak* and *Sushrut Samhita* should be studied.

Under the treatment described above, an attack of Polio can be prevented, but even if due to ignorance, Polio does attack, its symptoms are being explained in the following chapter.

CHAPTER VI

LING

The symptoms that manifest themselves in the disease of Polio are called Ling. *Ling*, form, symptoms, position, and appearance, are all synonymous in Ayurveda. This stage is called "Fifth Stage or *Vyaktavashta*" which has already been described above. In Polio, in whichever part or limb of the body there is accumulation of *Kuf*, the same becomes inactive, functionless, deformed etc.

1. If *Kuf* causes blockade in one or both of the lower extremities, one or both legs are attacked. If the *Sarotas* supplying nourishment are blocked by *Kuf*, the growth of muscles is stopped, resulting in atrophy of that limb. When nourishment of muscles is cut off, other *Dhatus* like fat, bones etc. are also deprived of nourishment one after another and emaciation appears in them also. When fat *Dhatu* is starved, the nerves connected with that also become weak with the result that the patient cannot support the weight of the affected limbs. If the attack is severe, the patient is rendered completely incapable of moving about. The functions of contraction and expansion of the affected limbs are lost. The limbs become soft, cold and lifeless. Sometimes even heaviness is felt in them.

If the attack of the disease is mild, the patient walks about with some difficulty, and limps along. If only one leg is attacked, it becomes thinner and shorter than the

other. Sometimes the ankle joints are affected, and the deformity develops. Sometimes the middle of the feet is raised but the fingers appear drooping. In some patients, there is drooping only in the front part of the feet but the heels are raised. In others, the upper portion of one leg and the lower portion of the other have also been observed to be affected. In still other cases, one leg becomes so short that it appears to be hanging.

In some patients, the joints become so stiff that the legs remain either stretched or contracted. That is to say, it becomes well nigh impossible to stretch or contract them even with outside help. In short, the same disease can assume different forms.

2. If *Kuf* accumulates in the lumbar region, the patient is unable to sit. On sitting up, he either bends on one side or sits in a leaning position or falls down. He needs external help to be seated. Otherwise all his life passes lying down. Sometimes the spinal card is affected as a result of which one of the sides is raised. When the abdominal muscles are affected, they often bulge forward when the patient talks or laughs.

3. When the upper extremities (arms) become the site of accumulation of *Kuf*, they are attacked by Polio. The symptoms that will manifest themselves in the upper extremities will then be the same as described under the lower extremities like droping of the arms, getting atrophied, becoming inactive and functionless, deformity in fingers and wrist-joint, depressions in the shoulder joint, etc.

4. If *Kuf* accumulates in the neck, it cannot support its own weight and that of the head. If it is straightened,

it falls on one side. Sometimes there is ankylosis of the neck i.e. it becomes so stiff that it becomes almost impossible to turn it from one side to the other.

5. If the centre of speech is affected, the patient becomes dumb, or his speech becomes indistinct or he starts speaking haltingly. If the disease does not attack with full force but there is only a mild accumulation of *Kuf* in the speech centre, the patient speaks slowly and his utterances take a longer time.

6. If the face is attacked, it becomes distorted, and turns to one side. Heaviness and stiffness appear in the affected side. Sometimes one eye cannot be completely closed and lachrymation starts in it. At other times, ptosis occurs in the eye-lids. Mastication from the affected side becomes difficult. The patient finds it difficult to throw out water or blow air straight from his mouth. Often on the affected side there is stunted growth of teeth in babies.

7. Accumulation of *Kuf* in ears impairs the hearing faculty completely or partially. The patient becomes either completely deaf or hard of hearing. Sometimes there appears a discharge from the ears with a roaring sound in them.

8. *Kuf* in eyes creates disorders of vision. Either there is a complete blindness or the position of the pupils is changed. The pupil in one eye turns sideways or squints.

9. If the mind is attacked, mental equilibrium is disturbed. The faculty of thinking, meditating and reasoning is either completely or partially lost. There is also loss of memory. Symptoms like those of insanity or epilepsy

appear. The patient starts raving or lapses into silence and retreats into solitude or becomes violent.

(10) In the event of the accumulation of *Kuf* in one side of the body, that side is paralysed. Sometimes the leg of one side and the arm of the other, become functionless and inactive. In several cases the whole body is paralysed with Polio and the patient passes his days lying in bed helpless.

Other Minor Symptoms

As has been described above, Polio is a *Kuf*-predominating disease and so even with the intake of a food rich in *Kuf*, several other diseases also make their appearance. Such patients are often the victims of catarrh, cough and asthma. Fever is a frequent accompaniment. Sometimes boils and pimples appear on the body. There is a loss of appetite and the least excess in food causes diarrhoea and liquid stools. Listlessness etc., also appear in the body. In some patients, the face becomes pale while in others it appears flushed. In certain cases there is constant salivation. Several other kinds of disorders persistently appear like enlargement of tonsils, fatigue with the least exertion, insomnia and sleepiness or passing of a white substance in urine, greasiness in stools and offensive smell in the excreta.

Differential Diagnosis

There are other diseases also simulating the symptoms of Polio e.g., Hemiplegia, Paralysis, Paraplegia, Monoplegia etc. Sometimes, therefore an ignorant physician

mistakes Polio with these other diseases and starts treating them accordingly, with the result that he does not achieve success. At the time of making diagnosis therefore, full particulars should be obtained of the patient's age, temperament, diet, symptoms and heredity and the final diagnosis of the disease should be made according to its symptomatology. While Polio is a *Kuf*-predominant disease, the other disorders like Hemiplegia, Paraplegia and Monoplegia etc. are *Vayu*-predominant. Between the treatment of these two, there is considerable difference. Unless therefore the diagnosis is correct, cure is impossible.

Special attention should be paid to the following differences between Polio and other *Vayu* diseases :—

(See table on opposite page)

Polio	Vayu Diseases
1. Attacks children generally.	Aged persons are generally attacked.
2. The victims of this disease are those who are very rich, healthy-looking, consumers of heavy, fatty and excessive food and who do not do hard work.	Poor people who eat frugal and inadequate diet and do hard labour are prone to this disease.
3. The disease takes hold of the patient suddenly and quickly.	*Vayu* diseases generally manifest themselves gradually.
4. Fever, vomiting, diarrhoea etc., are its earlier symptoms.	Body pains, dryness, feeling of tiresomeness, weakness and constipation are its earlier symptoms.
5. Prior to attack, the patient's face looks bright and general health is satisfactory.	Looks poor in health, with face either of dark or blackish colour.
6. Over-eating, fatty substances, rich diet and greasy massage do no good.	Fatty diet, rest and greasy massage give a feeling of relief.
7. Apart from Polio, there is generally no other disorder and the affected limbs are felt to be soft and tender.	Several symptoms like pain in the whole body, tremors etc. appear and the affected limbs are dry and harsh to touch.

CHAPTER VII

GENERAL INFORMATION

Development of Polio :- The earlier symptoms of Polio manifest themselves when the *Doshas* get localized. When the same *Doshas* take hold completely, the symptoms of Polio appear. Just as a newly-arrived substance adjusts itself into the arranged substances, exactly in the same way, the new *Doshas* merge into the pre-existing substances. It is this adjustment which bears the name of earlier symptoms. When that *Dosha* is firmly established, the earlier symptoms disappear and present a picture of Polio instead.

Subsequent to the development of Polio, the patients can be classified under two categories :—

(1) Patients whose affected limbs are emaciated immediately and then gradually the ankle and wrist joints get deformed.

(2) Patients in whom the emaciation progresses slowly.

These very patients can again be sub-divided into two categories :

(i) Patients in whom improvement starts in the natural course and who gradually recover a good deal without any treatment. If the whole body is involved, the upper parts like neck, arms, waist etc., often get well again automatically and in

the lower extremities, if the attack is of less degree in one leg, it also recovers. But the other leg on which the degree of the attack is greater, continues to suffer. The secret of this is that the particles of *Kuf* are heavier than those of *Vayu* and *Pit.* Heavier substances have the tendency to go down. With the passing of time, the particles of *Kuf* begin to go down giving gradual release to the upper parts. Thus the upper parts regain normal health by and by. If however the particles of *Kuf* get firmly settled, the upper parts also continue to be affected. But it should certainly be borne in mind that if the limbs are atrophied, there will be no automatic improvement without proper treatment.

(ii) Those patients in whom there is no automatic improvement and condition continues to be the same until properly treated.

Allopathy recognises three stages of Polio :—

(a) The stage when the symptoms of Polio like fever etc. appear. This is called the Stage of Onset.

(b) The stage of improvement which begins after the onset of the disease. In this stage, the patient makes some recovery gradually. This is called Reparative Stage.

(c) The stage when improvement ceases & Allopathy cannot be of much help then. The patient continues to be in the same condition throughout his life. This is called Stationary Period.

Q. : Why do the affected limbs get atrophied ?

Ans. : When the nourishment to muscles is blocked, the nutrient element from blood ceases to ooze out. Whatever nourishment for fat exists in the muscles, nourishes the succeeding one to part with the above nourishment from its own share and to receive no nourishment for itself from the preceding one, give rise to emaciation and weakness. When muscles are not nourished, the successive *Dhatus* like fat, bones etc., also become weaker.

Classification of Patients

From the point of view of the three *Gunas*; *Satva, Raj* and *Tam* the patients of Polio can be divided into three classes :—

(a) **Of *Satva* constitution**—those patients in whom body particles of *Satvaguna* predominate.

(b) **Of *Rajas* constitution**—those patients in whom particles of *Rajoguna* predominate.

(c) **Of *Tamas* constitution**—those patients in whom particles of *Tamoguna* predominate.

Description of *Satvik* constitution : The patient who is virtuous, believer in God, follower of *Vedas* and *Shastras*, worshipper of teachers, having faith in his physician, observer of religious performances, offerings and fasting, brave, detatched, of a forgiving nature, celibate, Scholarly, having a sharp memory, and interested in scientific knowledge, is of *Satvik* constitution.

Description of *Rajsik* constitution : The patient who

is prosperous, brave, formidable, wrathful, critic, who eats alone and in excess, fond of roaming about, clever, industrious, intolerant, extremist, lustful, and irreligious, is of *Rajsik* constitution.

Description of *Tamsik* constitution : The patient who is perverted and of dull mind, who dreams of indulging in sexual intercourse, restless, cowardly, quarrelsome, and devoid of religious piety, is of *Tamsik* constitution.

From the view-point of treatment, patient of *Satvik* constitution is easy to cure, that of *Rajsik* constitution, difficult to cure and that of *Tamsik* constitution, extremely difficult to cure.

On the basis of mental strength, the patients of Polio can be divided into three classes—*Pravar Satva*, *Madhya Satva* and *Avar Satva* (mind).

Pravar Satva : Persons with a strong memory, full of energy, devoted, grateful, sagacious, pure, courageous, proficient, calm, brave, undejected, steady, of deep thinking and action and benevolent, are called *Pravar Satva.*

Madhya Satva : Patients who get consoled when sympathised by others or identify others with themselves, are called *Madhya Satva.*

Avar Satva : Those patients who can neither draw consolation themselves nor, can derive mental strength when consoled by others, who are prone to fright, sorrow, greed, attachment and pride, who on hearing tales of violence, terror, hatred and disease or on witnessing scenes of blood-shed become unconsious, mentally deranged, illusioned etc., are called *Avar Satva.*

From the view point of treatment, the *Pravar Satva* patients are more easily amenable to treatment than *Madya* and *Avar Satva* patients.

From the stand-point of the degree of *Vayu*, *Pit* and *Kuf*, there are four kinds of patient—*Vatal*, *Pittal*, *Shleshmal* and *Samprakriti*.

Vatal—are those patients in whom there is a preponderance of *Vayu* particles by birth. That is to say those patients who are restless, unreliable in friendship, ungrateful, lean, cruel, dry, garrulous, fast, fond of roaming, mentally unsteady, dreaming of upward and sky-ward flights, wavering in intelligence, restless vision, poor, with few friends, are called *Vatal*. In other words, preponderance of *Vayu* particles should be supposed in those, showing the above characteristics. Also those whose temperament resembles that of goat, jackal, hare, rat, camel, dog, vulture, crow and donkey, should be treated as *Vatal*.

Pittal: are those patients in whom *Pit* particles predominate. Their characteristics are—Profuse perspiration, bad odour from the body, pale and loose limbs, coppery colour of nails, eyes, palate, tongue, lips, palms and soles, unattractive features, wrinkles on the face, brown hair or falling off of hair, averse to heat, glutton, short-tempered, sagacious, intelligent, speaker, radiant, vigorous, who see gold, *dhak*, fire, lightening, and falling of a meteor, fearless, cruel and restless. Or those whose temperament is like that of snake, owl, horse, *ganaharva*, *yaksha*, cat, monkey, lion, bear and mongoose, should be considered *Pittal*.

Shleshmal: are those patients, in whom the particles

of *Kuf* predominate, i.e., who are of white and fair complexion. Persons who are prosperous, attractive, fond of sweets, grateful, patient, tolerant, free from greed, strong, extremely inimical, with white eyes, with extremely fixed and curly hair, well-to-do, solemn and roaring like a lion, dreaming of lotus-swan-goose and beautiful lakes, with oily and beautiful features, respecter of teachers, believers and lovers of Shastras, steadfast in friendship, and moderate in speech are *shleshmal.* Or whose temperament is like that of *Brahma, Indra, Rudra, Varuna,* lion, horse, elephant, cow, bullock, eagle and swan are treated as *Shleshmal.*

Countless such variations are also possible by the combination of one, two or three of the *Dhatus (Vayu, Pit, Kuf)* or by differences of degrees.

Samprakriti : are those persons in whose composition all the three *doshas* enter in equal proportion, i.e., their bodies are composed of particles of each in that proportion in which they are required for health. In other words, persons who are endowed with all the good qualities of *Vayu, Pit* and *Kuf* as described above and in the same proportion in which they exist in nature are *Samprakriti.*

From the point-of-view of treatment, even though a *Samprakriti* patient is best, yet a *Pittal* patient of Polio can also be treated more easily than that of the rest.

From the stand-point of physical constitution, patients are of nine kinds :—

1. Verytall,	2. Very small,	3. Very hairy,
4. Hairless,	5. Very dark,	6. Very fair,

7. Very fat, 8. Very thin and 9. Proportionate in body.

Of these, the patient of proportionate built can be more easily cured than the rest. But of the remaining eight kinds of patients described above, the very lean is better for purposes of treatment than the rest.

In addition to the above classification, there are other factors on the basis of which patients can be examined, e.g., vitality, strength, stature, suitability, digestibility, capacity for exercise, age etc. By taking these also into consideration, the chances of a patient's recovery can also be imagined. In other words, patients with a strong vitality, well-built and robust body, proportionate stature, consumer of clarified butter, milk, oil and all kinds of flavours, strong of digestion, hard-working and athletic, and of middle age, are considered to be easily curable.

Curability of the Disease

From the point of view of curability, diseases are of two kinds—curable and incurable.

Curable diseases can again be divided into three classes. Curable with little efforts, curable with more efforts and curable with vigorous efforts.

Incurable diseases are of two kinds—those in which relief is possible with continuous treatment and those in which relief is not possible.

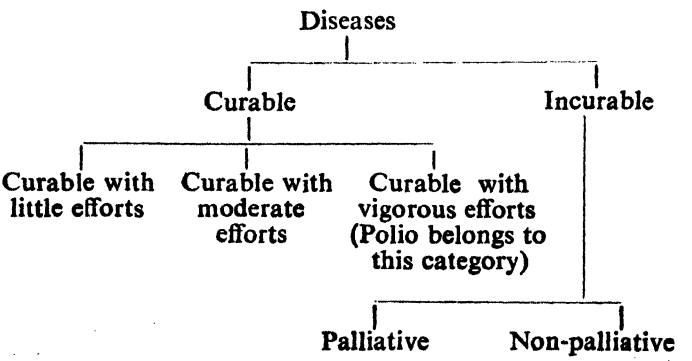
Curable with little efforts are those diseases which are cured with very little medication or sometimes with no medication e.g., feverishness, catarrh etc.

Curable with moderate efforts are those diseases which require moderate measures and take some time for cure, e.g., typhoid fever etc.

Curable with vigorous efforts are those diseases which require the utmost and best treatment and cure is possible only after a long time e.g., consumption, chronic spermatorrhoea, polio etc. Polio comes under this category. This should therefore be specially borne in mind while treating or being treated for Polio, and full patience and perseverance should be exercised.

Diseases which can be palliated, are those, which can be brought under control by medicine and regimen but flare up again on the slightest provocation. All diseases when they become chronic come under this category e.g., *Madhumeh* etc.

Diseases in which no relief is possible, are those, that defy all kinds of treatment, e.g., chronic spermatorrhoea, hydrophobia etc.



Criticism of Polio Treatment

As has been said above, except in Ayurveda there is no specific treatment for Polio in any other system of medicine. However, Allopathic Science is making an all out effort and special research to discover some specific for it. In foreign countries, the people dread this disease so much that they get their children even insured against Polio. Notwithstanding this, the Allopathic treatment, directive and guidance are the following :—

Complete Rest : As soon as a patient has an attack of Polio, doctors generally order complete rest for him, which is really contra-indicated. After there is complete remission of fever, the patient after a few days should try to exercise his limbs as far as his strength permits. These efforts and exercises reduce *Kuf*, while rest increases it. During the early stages of fever, exercise is prohibited even in Ayurveda, but there is no harm in doing so afterwards.

Q. : Is there no fear of deformity of the joints, limbs and bones of the patient by these movements as a result of the weakness caused by Polio ?

Ans. : If the patient makes these movements according to his vitality and wish, there is no fear of any kind of deformity to develop. On the contrary, there is a possibility of improvement.

Use of Sand Bags and Splints : In Allopathy while great emphasis is laid on rest, it is also directed that in order to check deformity, sand bags be kept around the affected limbs and also splints should be applied. It is

certainly true that such tying down of a limb in a certain position is bound to have some effect. But the point to be considered is how far such treatment counter-act the root cause of Polio. Whatever *Dosha* has reached the affected limbs, will continue to be there. Even if this technique affords slight relief against deformity, the same *Dosha* will spread to some other part of the body and manifest itself there. This measure has therefore no importance in the eyes of Ayurveda unless some medicine to counter-act the root cause of *Kuf* is used side by side.

Plaster of Paris : In Allopathic treatment the affected limbs are sometimes placed under Plaster of Paris to give them rest which keeps them immobile for several weeks. While there are no chances of improvement by this measure, it has also been observed in several patients that their joints, specially the knee and elbow joints become ankylosed and the power of contraction and expansion of the extremities comes to an end. In Ayurveda, in the course of the description of the treatment of the fractured bones it has even been said that :—

सप्ताहादथ सप्ताहात् सौम्येष्वृतुषु बन्धनम् ।
साधारणेषु कर्तव्यं पञ्चमे पञ्चमेऽहनि ॥
आग्नेयेषु त्र्याहात् कुर्याद्भग्नदोषवशेन वा ।

सु. चि. अ. ३/८-९

That is to say, even in winter seasons bandage should be applied for seven days at a time. To keep the joints bandaged for a longer period renders them immobile just as a machine which has been in disuse for a long time loses its movements.

As a result of the affected limbs being covered by the

Plaster of Paris, the natural drainage of *Pit* from them is stopped and as a conse-quence, in some patients, boils, pimples, blisters etc., appear specially in summer.

Expansion of contracted limbs by force : As has been said above, the knee and elbow joints often become fixed by the application of Plaster of Paris or due to any other cause. The extremities either get fixed in the contracted state or remain straight in the stretched position. It has often been seen that son e doctors, after putting the patient under anesthesia, straighten the contracted limbs by force. This process is injurious, because as a result of pulling them by force, there is risk of breaking several kinds of tissues, nerves & veins and then the repair of that damage becomes well nigh impossible. Even if the contracted limbs become straight, bending them again is not possible, i.e. they remain straight or stretched.

Tonics : As has been described above, there is as yet no specific medicine for this disease in Allopathic Science Many doctors, however, prescribe tonics like vitamins etc. which is against the medical theory of Ayurveda. These medicines neither remove *Kuf* nor remove the blockade from *Sarotas*. To depend on them, therefore, amounts to making the disease stronger. Many Hakims (Unani physicians) prescribe the soup of pigeon-meat. In Ayurveda, the following properties of pigeon-meat are described :—

कषायमधुराः शीता रक्तपित्तनिबर्हणाः ।
विपाके मधुराश्चैव कपोता गृहवासिनाः ॥
तेभ्यो लघुतराः किंचित्कपोता वनवासिनः ।
शीता संग्राहिणश्चैव स्वल्पमूत्रकराश्च ते ॥

Ch. S. A. 27/69-70

This shows that it is ineffective in eliminating *Kuf*. A number of physicians use butter, eggs, almonds, cod liver oil etc., which is against the principles of therapeutics.

Oil Massage : Most of the physicians prescribe oil massage in Polio. Ayurvedic physician also, misconstruing the emaciation as a disease due to *Vayu*, ignorantly advise the treatment by massage with *Mashtaila, Mahamashtaila, Narayantaila, Mahanarayantaila, Balataila*, fat of pig or lion etc., which is not only completely ineffective but has often been observed to create more heaviness in the effected limbs. It produces atrophy or thinness in those patients who are still free from it. Although oil has *Kuf* destroying properties also, yet has been specially prohibited in this disease due to its greasiness. Allopathic Science Also prescribes cod liver oil and olive oil etc. which is not useful. Several Unani physicians advise massage with the blood of pigeon, but it also does not destroy *Kuf*.

Electric Radiation & Electric Current : According to Ayurveda, electricity has predominantly two kinds of particles—*Vayu* & *Pit*. *Vayu* is the prime motivator of all kinds of movements and *Pit* is the source of heat and light. Due to the absence of oily properties, it produces emaciation and is *Vayu* predominant. When electricity passes in the form of current, it produces extreme emaciation. It has therefore often been seen that after the electrical treatment, the affected limbs become thinner. Due to its heating properties, slight improvement has also been noticed in some cases. Unless, however, medicines completely eliminating *Kuf* are used, electricity alone can not be of much use. As a consequence of electrical

treatment, so much of emaciation arises in some patients that the disease often becomes incurable.

Walking Calliper or Calliper-Splints

Walking Callipers :—Allopathy sometimes uses such iron instruments with the help of which the patient begins to walk a little. Such aids are called Walking Callipers. This mechanical device is helpful in the same way as a stick in the hands of an old man. Just as the support from a stick cannot bring back youth, exactly in the same way, this instrument cannot restore lost health. It is however true that the exercise which the affected limbs receive with their help, is certainly destructive of *Kuf*, not the Callipers. There is a possibility of slight improvement to the extent that the *Kuf* is reduced

If one leg of the patient is slightly affected, in that condition slight improvement has been observed in some patients. If however the attack is virulent and the limb has become completely inert and inactive, there is no hope of improvement.

If both legs are attacked with complete loss of power, the whole weight of the body has to be supported by the lumbar region (waist) with the help of these callipers. In such a condition, deformity arises in the waist and spinal chord of some patients and thus the mechanical aid proves harmful. In the eyes of Ayurveda, therefore, such instruments as are illutrated below occupy little importance in Polio cases.

Fig. 29

प्रतिष्ठापक दण्ड

(Walking Callipers)

Fig. 30

Q. : Is there any mention of Walking Callipers in Ayurveda ?

Ans. : Walking Calliper is only another form of walking stick, and support from a walking stick has been mentioned in Ayurveda :—

स्खलतः सम्प्रतिष्ठानं शत्रुणां च निषूदनम् ।
अवष्टम्भनमायुष्यं भयघ्नं दण्डधारणम् ॥

Ch. S. A. 5/99

The use of walking sticks has the advantages of giving protection to a sliding and falling man and of supporting him etc. By observing the use of a walking stick, the invention of Walking Callipers ; by observing a fish swimming in water, the invention of a ship ; by observing birds flying in the air, the designing of an aeroplane ; these should serve as symbols of the greatness of the original inventors and not of the created-objects which function like their prototypes.

Surgical Treatment : In Allopathic Science, surgery holds specially an important place in the treatment of Polio. According to Ayurveda, however, diseases are of two kinds :—curable by medicines and curable by surgery.

The former are those which can be cured by the use of medicines only. Surgery is prohibited in such diseases. The latter are those diseases which are generally not amenable to medicinal treatment but can be cured only by operation. In surgical cases medicines can also be used, but in medicinal cases surgery is not to be employed.

On the basis of this classification, Polio has been described as a medicinal disease and so the question of surgery does not arise in its treatment. Even if surgical aid is sought, it is helpless in spotting those minute particles of *Kuf* concentrated in *Mansvahsrot* as because it is outside the reach of even electron microscope.

Deformities of knee and elbow joints have been observed to have been set right by surgical treatment. But the resulting improvement has proved to be temporary and the deformity has often reappeared.

Similarly if the heel gets raised, surgery produces the above-mentioned result.

When the length of one limb is reduced, muscle transplantation method is employed to lengthen it which is not very beneficial.

It is also harmful to straighten by force the fixed joints of a patient under anesthesia or to try to restore movements in them by surgical methods.

It has also often been odserved that if one limb is attacked, surgery is performed in the other healthy limb too. Either some tissues are surgically removed from the

spot or plastic surgery is employed in the affected limb. This measure is completely ineffective in the removal of *Kuf*.

Surgery often involves the risk of harming other individual healthy limbs also. It is therefore best to avoid recourse to it. Moreover surgery neither removes atrophy nor restores muscular power.

Q. : Ayurveda is mainly concerned with treatment through medicines. What has it got to do with surgery ?

Ans. : It is this that shows your ignorance. Ayurveda is a complete science which embraces within its scope not only medicines but also surgery, *Kshar Vidya* and *Agni Vidya*. A study of *Sushrut Samhita* will throw a flood-light on your darkness of ignorance.

Q. : Is then there mention of Polio treatment in Ayurveda ?

Ans. : Certainly. We shall now describe in the eighth chapter the treatment of Polio in accordance with what is laid down in Ayurveda.

CHAPTER VIII

TREATMENT OF POLIO

Treatment implies those measures, methods, actions and atonements with the help of which the disordered *Dhatus* of the body are restored to normal and no complication arises. Only such procedures are to be adopted which may control one disorder but at the same time may not create the other one. As has been described above, no efforts should be made to supress diarrhoea in the very beginning but the *Aam Rasa* in the alimentary canal should be absorbed and digested with medicines stimulating digestion, other-wise there will be risk of the complications like enlargement of liver, Polio etc. Similarly in hyper-pyrexia, donot use ice for lowering the temperature, otherwise there is a possibility that mental disorders, Polio etc., may make their appearance. Only the undermentioned methods are called treatment in Ayurveda :—

याभिः क्रियाभिर्जायन्ते शरीरे धातवः समाः ।
सा चिकित्सा विकाराणां कर्म तद्भिषजां स्मृतम् ॥
कथं शरीरे धातुनां वैषम्यं न भवेदिति ।
समानां चानुबन्धः स्यादित्यर्थं क्रियते क्रिया ॥

Ch. S. A. 16/33-34

In Polio while *Kuf* is increased, *Pit* is reduced. Therefore such measures should be adopted, which may lessen *Kuf* and increase *Pit*, but check *Vayu* disorder.

When *Kuf* is reduced, weakness generally appears in body and in its vitality. Therefore such measures should

be adopted side by side as may check excessive depletion of physical strength, and may also stimulate digestion.

The following are the methods of restoring *Vayu, Pit* and *Kuf* to their normal state :—

1. Diet. 2. Medicines. 3. Activities. 4. Time 5. Region.

A co-ordinated use of all the five above mentioned measures, is called treatment in Ayurveda. According to the force, nature of disorder etc, advantage can be taken of one, two, three, four or all the five measures. As has been said above, Polio is a difficult disease to cure and so a proper use of all these five methods can prove beneficial.

Q. : In Polio only Anti-Virus drugs should be used. Have these five measures any place in its treatment in view of the above ?

Ans. : Polio is not a Virus disease. This has been amply stated earlier. After using Anti-virus medicines (although Allopathy has not been able to discover such a medicine for Polio) will some other medicine to pruge out those dead germs not be necessary ? But you have never thought of this. Will not those dead germs exert the evil effect of producing other diseases with their poison ?

The above-mentioned treatment is, therefore, the only true treatment. The production of *Vayu, Pit* and *Kuf* in the body depends mainly on diet. As has been explained above, every object in the world is composed of *Panch Mahabhuts* or *Vayu, Pit & Kuf.* Take any object or thing of the world and it will therefore be nothing except *Vayu, Pit & Kuf,* whether it is milk or clarified butter, wheat or rice, barley or green grain etc. Whatever objects are

beneficial for the body and which may contain less particles of *Kuf* and *Vayu* and more particles of *Pit* should therefore be used so that with the passage of time, the disordered *dhatus* may gradually be restored to normal. For that purpose, the following diet should be used :—

Cereals :—

यव	—	जौ	—	Barley
श्यामाक	—	सावा	—	Panicum Frumentaceum
कोद्रव	—	कोदों	—	Punctured Paspalum
चणक	—	चना	—	Gram
वंशयम	—	बांसबीज	—	Bamboo Barley
गोधूम	—	गेहूँ	—	Wheat
रक्तशाली	—	लाल चावल	—	Red Oryza Sativa

If the above cereals are parched in the heated sand, the *Kuf* particles are further reduced. Parched grains are said to be best for this disease and so only their use in proper quantities is beneficial.

Pulses :—

मुद्ग	—	मूँग	—	Green Grain
मसूर	—	मसूर	—	Lentil
आढकी	—	अरहर	—	Pigeon Pea
चणक	—	चना	—	Gram
कुलत्थ	—	कुलत्थी	—	Two - Flowered Dolicos
चवल	—	लोबिया	—	Chinese Dolicos

For those pulses, the above-mentioned process of parching is best. Lentil, Green Grain and Pigeon Pea have been highly recommended.

Vegetables etc.

सुनिषणक	—	चौपतिया	— Marsilea wadrifolia
निम्ब-पत्र	—	नीमपत्र	— Nimb-Leaves
आर्द्रकम्	—	सोंठ, अदरक	— Green Ginger
वायसी	—	मकोय	— Solanum Nigrum
वास्तुक	—	बथुआ	— White Goose Foot
वृन्ताक	—	बैंगन	— Brinjal
पटोल	—	परवल	— Sesp Adula
कारवेल्ल	—	करेला	— Hairy Mordico
कर्कोटक	—	ककोड़ा	— Momor Dica Dioca
पोदीना	—	पोदीना	— Mint
आरग्वध पत्र	—	अम्लतासपत्र	— Casia-Fistula Leaves
बेत्र पत्र	—	बेंत पत्र	— Cane Leaves
छत्रा	—	धनिया	— Coriander
सुरसा पत्र	—	तुलसी पत्र	— Ocimum Sanctum Leaves
हरित चणक	—	हरे चने	— Green Gram
कलाय	—	मटर	— Peas
मरिचम्	—	काली मिरच	— Black Pepper
हिंगु	—	हींग	— Asa Foetida
विश्वभेषजम्	—	सोंठ	— Dry Ginger
स्थूलेला	—	बड़ी इलायची	— Large Cardamom
त्वक्	—	दालचीनी	— Cinnamon Bark
यमानी	—	अजवायन	— Ajwa Seeds

जीरकम्	— जीरा	— Cumin Seeds
हरिद्रा	— हलदी	— Turmeric
लवङ्गम्	— लवंग	— Cloves
जम्बूल	— जामुन	— Jambul Fruit

Other Dietetic Directions :—During the process of cooking food, a small quantity of mustard oil, should be used because dry cereals generally increase *Vayu* while oil is highly antidotal to *Vayu.*

Warm water should be used because it also reduces *Kuf* Butter-milk can also be used.

Food should not be taken more than twice daily and in between no other snacks should be taken. Green ginger and hot spices should be included in a good quantity. Children who cannot be satisfied with two meals, can take three or at the most four meals. The quantity taken should be less by 250% than the point of satiation.

Whatever articles of food have not been included in the above list, should be treated as prohibited.

In the case of breast-fed babies, the dietetic restrictions, should be observed by the mother.

Other articles of food which antidote *Kuf* and *Vayu,* may be used.

Medicines :—Internal and external.

Internal medicines which remove *Kuf* and *Vayu* in the shape of powder, pills, *Arishta,* alkalies etc., and external medicines of the same properties in the shape of massage, paste, fomentation and steaming should be used.

Internal medicines :—Medicines antidotal to *Kuf* & *Vayu* category should be used. In this category are included *Pitplyadigan, Triphala, old Guggul, Shilajit,* Cow's

urine, Hot water, Honey, Alchohol, *Dashmool, Aiskritiyan, Trapvadigan (Trapu*, Gold, Silver, Iron, Steel, Lead, Copper, Iron rust) *Bhallatak, Asafoetida, Arishta*, Alkalies etc. Any one or two or more of these medicines should be used looking to the physique, vitality, nature, age, strength etc. of the patient.

Make use of the following medicines for patients of a balanced constitution :—

१. **सुवर्ण भस्म**—स्वर्ण भस्म (Gold Bhasm)
२. **अभ्रक भस्म**—अभ्रक भस्म (Mica Bhasm)
३. **कृष्ण लौह भस्म**—कृष्ण लौह भस्म (Steel Bhasm)
४. **अभया**—हरड़ (Terminalia Chebula)
५. **विभीतक**—बहेड़ा (Terminalia Bellerica)
६. **आमलकी**—आमला (Emblica Officinalis)
७. **पिप्पली**—पीपल (Piper Longum)
८. **मरिच**—काली मरिच (Piper Nigrum)
९. **शुण्ठी**—सोंठ (Zingiber Officinalis)
१०. **विडंग**—वायविडंग (Embelia Ribis)
११. **मुस्तक**—मोत्था (Cyperus Ratondous)
१२. **चित्रक**—चित्तामूल (Plum Bagorosia)
१३. **अमृता सत्व**—गिलोय सत्व (White Extract of Coculus Cordifolious)
१४. **श्री खण्ड**—श्वेत चन्दन (Santalum Album)
१५. **कटुका**—कुटकी (Picrorrihiza Kurroa)
१६. **तालीस पत्र**—तालीस पत्र (Taxus Baccata)
१७. **अतिविषा**—अतीस (Aconitium Hetarophyllum)
१८. **नागपुष्पम्**—नागकेसर (Mesuoferrea)

Take all the above ligneous medicines in equal quantities, pulverize them and pass them through a piece of cloth.

Mix each Bhasm in the proportion of 1/16 of each drug and with a little water sweetened with sugar make pills or tablets of half a masha each for use. Aged persons, pregnant women, lean and weak patients should use less of Terminalia chebula.

Dose : 2 to 4 pills.

Time : Two to four times daily.

The treatment of Polio requires bigger doses of medicines. In order that bigger doses may be easily digested start with less doses and gradually increase them.

In themorning, medicine should be taken on empty stomach. At other times, there should be an interval of at least 3-4 Mahurt (3 hours) between a dose and a meal.

Vehicles : Warm water, Honey, Arishta (like Dashmoolarishta, Gandirarishta etc) may be used.

External medicines

Massaging, fomentation, plastering and steam bath may be accomplished with the help of the following medicines :—

१. पथ्या	— हरड़	—	Terminalia Chebula
२. श्रीखण्ड	— श्वेत चंदन	—	Santalum Album
३. बालकम्	— सुगन्ध बाला	—	Pavonia Odorata
४. करंज	— करंज	—	Pongamia Jlabra
५. हरिद्रा	— हलदी	—	Turmeric
६. दार्वी	— दारू हलदी	—	Berberis Aristata

७. इन्द्रयव — इन्द्रजौ — Hollarrhena Anti-Dysentrica

८. अग्निमन्थ — अरणी — Clero Dendron Phlomoides

९. अर्कमूल — मदारमूल — Calotropis Gigantea

१०. अश्वगन्धमूल — असगन्धमूल — Withania Somni Fera

११. निम्बत्वक् — नीम छाल — Melia Azadirachta

१२. शोभांजनत्वक् — सैंजना-छाल — Moringa Pterygos-Permy

१३. शिरीषत्वक् — शिरीषछाल — Albizzia Lebbech

१४. अगुरु — अगर — Aquilaria Agallocha

१५. वार्ताकी — बड़ी कटेरी — Solanum Indicum

१६. सुरसा — तुलसी — Ocimum Sanctum

Method of Massaging : Grind the above medicines into powder. Taking a little of the powder, rub it vigorously by with the palm of hand or with a piece of cloth on the affected limbs in both directions, from down, upwards and up-downwards, morning and evening, one hour each time. This powder absorbs the particles of *Kuf.* Even massaging itself removes *Kuf* and *Vayu.*

Method of fomentation nnd Tub Bath : Take half a fistful of the above half pounded medicines and boil them in water for one hour. Then dip a rough piece of cloth again and again in that hot water and rub it firmly in both directions on the effected limbs for half an hour in the morning. Or the warm water should be poured in some big vessel like tub etc. and the patient should sit in it or the affected limbs should be rubbed firmly with a

piece of cloth inside the water. This method is nown. "*Avgahan*" or tub bath.

It has sometimes been observed that as a result of massaging and rubbing, blisters appear on the affected limbs of some patients. In such cases, a few days' gap, followed again by the same methods, produces no harm.

Method of applying paste : A thick paste prepared with a sufficient quantity of the above powder mixed with hot water, should be applied on the affected limbs and bandage should be tied on them. This application should be renewed on every alternate days in winter and daily in summer.

Steam Bath : The above drugs should be placed in a wide mouthed vessel and filled with water. This vessel should be placed on a smokeless charcoal fire, or electric heater and moved beneath a cot woven of ropes having wide holes in it. The patient should be made to lie down naked on the cot. Soon after, when steam arises, it should come in contact with the affected limbs (protecting heart region, eyes and scrotum from the steam). The patient should be covered with woollen or cotton cloth according to the season. The affected limbs should be throughly rubbed with the same steam. If the steam becomes too strong, some other cloth should be inserted between the steam and the patient or of it is electric heater, the current should be switched off. When profusely perspired, it should be concluded that the process has been successfully completed.

The steam bath can be given once in a day in a closed room.

On the completion of steam bath, the limbs of the patient should be wiped dry and covered with full clothings.

The steam bath also produces blisters, boils, pimples etc. in some patients. In such a condition, after a gap of a few days, if the steam bath is started again, no harm results.

Action

Action is the name of the activities of the body, mind and speech. We are mainly concerned with physical actions in the treatment of Polio. Activities *of* the body of whatever kind it may be, reduces the *Kuf* particles. The more the affectected limbs are exercised, the more benefificial it would be. Those patients whose affected portion is incapable of action, can take work from the healthy parts of the body also. The exercise of any part of the body reduces *Kuf* which has a healthy effect on the affected portion. Those whose entire body is disabled, can exercise their body with the help of others.

Physical movements are of two kinds :

(1) General Movements

(2) Exercise

The former are those movements and actions which are done not for exercise but with some other object like the attainment of some economic or business aims etc.

The latter are those movements which are directed towards the achievement of health, stability and developing vitality like wrestling, archery, running, playing, sports etc.

General movements although these movements are not the outcome of mental desires for the attainment of physical strength, yet they occupy an important place in the increase or decrease of the particles of *Vayu*, *Pit* and *Kuf* in the body. The patient of Polio should therefore take the help of such occupation which may involve the maximum movements and actions of the body so that *Kuf* particles may be reduced and the patient may be well on the road to recovery.

Bandaging : Keeping the affected limbs covered with woollen or cotton bandages according to season and not exposing them to their is beneficial. Keeping the bandage a bit tight on the arm pit or thigh-pit sab causes hinderance in the nourishment to the affected limbs and thus restricted supply of nourishment eliminates *Kuf*.

Exercise : Exercise holds an important place in getting rid of Polio. The Polio patient must therefore get up three or four hours before sunrise in the morning and after obeying the calls of nature, take as much exercise as his bodily strength permits and repeat the action in the evening also. Following are the exercises beneficial in Polio :—

Dry Massage : Rubbing of the affected limbs firmly with the palm of hand is an exercise of the skin, the heating and drying effect of which eliminates *Kuf*.

Open air walk : Walk in open and fresh air is beneficial. The more one walks on a sandy place, the better it is. Greater exertion is required for walking on sand which being dry also removes *Kuf*. Walking on hot sand is all the more useful.

Mountain climbing : Walking on stony, rocky and uneven ground reduces *Kuf*. *Kuf* will be reduced to the

extent that the affected limbs of the patient receive jerks and jolts.

Patting with the palm of hand serves the same purpose.

Swimming : Swimming should be against the current in a river of cold water. This exercise involves greater effort which reduces *Kuf.*

Or those patients who donot know how to swim against the current, can do this exercise in a tank of standing cold water. As a result of swimming, while on the one hand, the particles of *Kuf* are reduced by exercise, the effect of cold water on the other hand, is to contract the pores of the skin and to stop the particles of *Pit* from escaping out of the body. Thus the increase in *Pit* also reduces *Kuf.* Swimming in cold water also keeps thirst in check, thereby dispensing with the necessity of drinking water. Absitenance from drinking water also helps elimination of *Kuf.* On the other hand, exercise in hot water, while it helps the discharge of *Pit* by dilating the body pores, it also induces thirst which is harmful in Polio. Swimming in cold water holds an important place in the treatment of Polio.

Military and School Exercises : Exercises given to soldiers and school students—like raising the arms forward, upward, outward and downward ; extending the feet along with arms ; jumping ; long jump ; brisk walk ; running ; other sports ; wrestling and other connected exercises, all reduce *Kuf.*

Asans :—

First Asan : (a) If the right leg is affected, keeping the ankle joint of left foot on the right thigh and that of

right on the left thigh and sitting in this posture hinders off nourishment like a bandage as described under the heading of "Bandaging." Whenever the patient sits, if he sits in this posture, and practises it, it will be particularly useful for him. The deformity at ankle joint also has been observed to have been set right by this *Asan.*

Asan No. 1 Figure 32A

(b) If the left leg is affected, keeping the ankle joint of right foot on the left thigh and of the left foot on the right thigh and kept in this position for sometime, (see

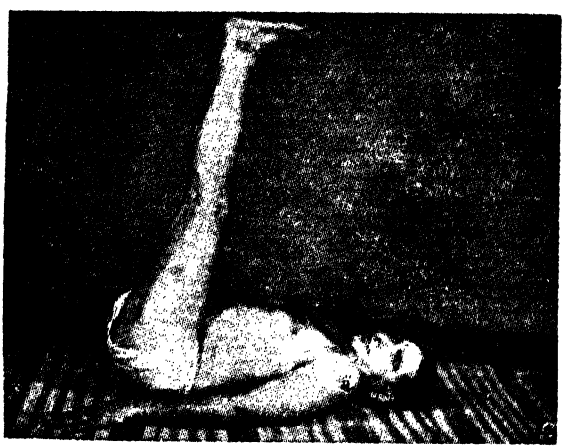
figure 32A) is useful like *Asan* (a) described above. In this *Asan*, special care must be taken to see that both of the press the thigh pits firmly. It is due to this pressure that feet the circulation of blood in the arteries of the thigh joints is restricted and therefore nourishment to that part is hindered.

Asan No. 1 Figure 32B

(c) In the event of both legs being affected, the *asans* described under (a) and (b) should be preactised alternately for sometime each.

Sometimes the patient's condition is such that sitting in these postures exerts no pressure on the thigh pits. In such a condition cotton or sand bag should be kept under

Asa ı No. 2 Figure 33



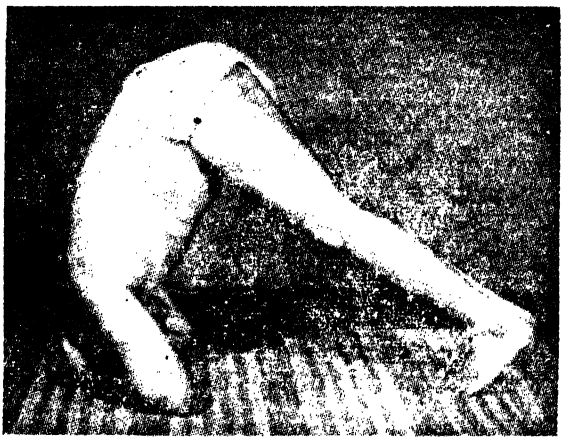
Asan No. 3 Figure 34

the ankle joints, so that some pressure may be exerted and the *asan* may prove effective.

Asan No. 4 Figure 35

Second Asan : The patient should lie on his back, slightly raise both his legs (making an angle of 45 to 60 degrees) and treating the knees as centre, move the legs alternately in a circle in the same way as the pedals are moved while driving a cycle (see figure 33).

Third Asan : The patient should lie on his back and should raise both of his legs at the right angle (see figure 34). In this position the legs should alternately be raised and lowered at the knee joints.



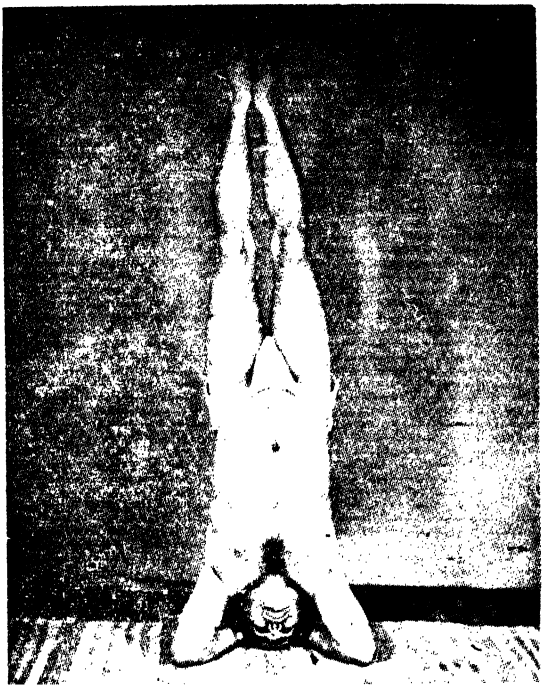
Asan No. 5 Figure 36

Those patients who cannot practise the above *asans* all by themselves should take the help of some one else or the support of a wall.

Fourth Asan : The patient should lie on his back and should raise his legs right up to the waist taking support from his hands. The entire burden of the body should be on the shoulders, elbow joints and their adjoining parts (see figure 35). In this position the legs should be raised and lowered at the knee joints according to his strength.

Fifth Asan : A piece of cloth should be rolled into a round shape. Placing the head on it, and the hands on

either side, the middle portion of the body should be raised taking support from the elbow joint and feet on the ground (see figure 36, first position).



Asan No. 5 (second position) Figure 37

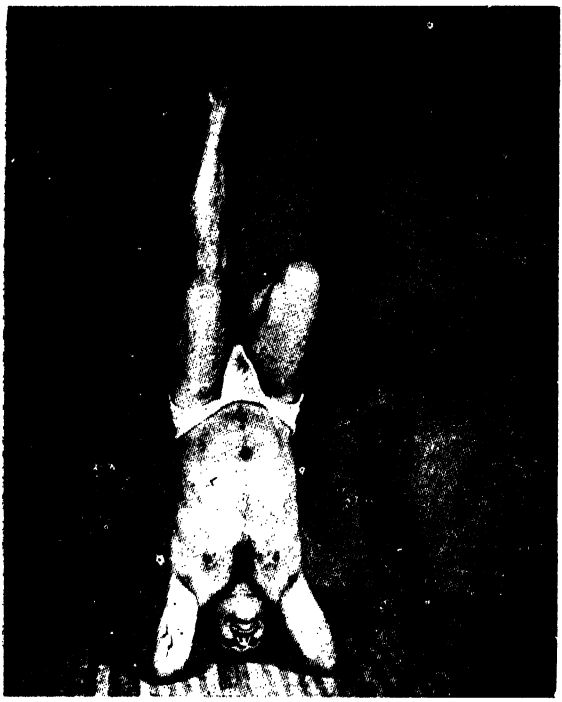
Then both the legs together should be raised straight upwards (figure 37, second position).

In the above position, moving the legs downwards and upwards at the knee joints turn by turn is beneficial.

Sixth Asan : After assuming the second position of the fifth *asan*, bringing the body again to the position of the first *asan* also reduces *Kuf*.

Q. : How do the above *asanas* reduce *Kuf*?

Ans. : By taking exercise through these *asanas*, the *Kuf* particles are removed from the body. As has been described above, particles of *Kuf* are heavier than those of *Vayu* and *Pit* and have the tendency



Asan No. 5 third posttion Figure 38

in their disordered state to descend downwards when the body is straight. In the event of the lower extremities being affected therefore, the lower portion of the body should be kept higher

than the upper part of the body to enable them to go back, so that after reaching the upper part, they may be brought to normal easiy through treatment.

Just as the above mentioned *asans* are beneficial in the attack on lower extremities, like-wise these are also effective if the upper extremities are involved.

Time

Residence in summer solstice reduces *Kuf.* Even in summer solstice, residence in the summer season is particularly antidotal to *Kuf.* Even in the summer season the month of Asharh; even in Asharh, the dark fortnight; even in dark fortnight, the day time, even in day time, a lighted place; even in a lighted place, sunligh; and even in sunlight, an airy place; specially reduce *Kuf.* These should therefore also be utilized for getting rid of *Kuf.* Residence in contrary conditions i.e., in an airless place, shadow, dark, night, bright fortnight, month of Poush and winter solstice should be avoided. Detailed description of Time has already been given above.

Region *(Desha)*

Desha means region. According to Ayurveda, there are three kinds of regions, viz., acquatic, ordinary, arid.

Acquatic Regions : are those where water and trees are in abundance, where there is no current of air, sunlight is rare, rainfall is heavy, and sea is nearer. If earth is dug, the sub-soil water may be near and where disease is rampant.

Ordinary Regions : are those where water and trees

are neither too much nor too little, where neither there are gales nor complete absence of ventilation, sun-light, rainfall and disease may be neither excessive nor too little and where when the earth is dug, the sub-soil water may be neither too far nor too near.

Arid Regions : are those where water and trees are less, where wind is strong and sunlight enough, rainfall is scanty and sea far off, where the sub-soil water may be at a distance and incidence of disease is less.

For the patient of Polio, residence in the arid region is a controller of *Kuf.* Only such place should therefore be chosen for residence.

While *Desha* denotes the region, it is also connected with other people residing in that place.

The patient should reside in the midst of people who are pious, believers in God, and having faith in God, scriptures and physician and who burn air-purifying and and sweet-smelling incense so that air may not become impure and contaminated. Air is a food which is taken day and night while other articles of food are taken at a limited time.

It is also the duty of the patient that he should burn air-purifying and fragrant incense at his residence. Burning of clarified butter in fire is considered best. Clarified butter is disinfectant and nourishing that is to say after mixing with atmosphere, it diffuses oily substances, to counteract the properties of *Vayu*, while fire by cumbustion increases particles of *Pit.* As a result, while disinfection takes place in the atmosphere, *Pit* is also increased side by side which is beneficial not only for the patient of Polio but for all people also.

Air is essentially dry by nature. Therefore wherever air comes in contact with the skin, nose, trachea, lungs etc, it will create dryness there and fatty element will be held in check with the result that the person will get all the more weak, dry and emaciated and after becoming a victim of several other diseases, will knock at death's door. Keeping the air greasy is therefore an important part of treatment. Although this subject was to be discussed somewhere else, yet it has been dealt with here.

Q. : Is there any proof of the success of the above treatment or has been taken for granted only in theory ?

Ans. : The above treatment, while it is taken for granted in theory, is equally true in practice.

Q. : Has the above treatment proved to be successful in cent per cent cases ?

Ans. : Curable patients are generally all cured but failure has to be faced in incurable cases.

Q. : Who are the curable and who are the incurable patients ?

Ans. : That patient is called curable whose illness is recent, whose disorder is of mild intensity, whose case is free from too many complications, whose age, body and vitality are in proper balance, who has a good memory, who follows instructions strictly and who is brave and intelligent. On the other hand that patient who has opposite qualities and in whom pain, burning and tremors have started, should be considered incurable.

Q. : Is the patient fully cured under Ayurvedic treatment or traces of the disease still remain which are know as "After-math Effect."

Ans. : The patient of Polio is cured with Ayurvedic treatment in the same way as a patient of fever regains normal temperature.

Q. : After being cured of the disease once, can one be re-attacked by it ?

Ans. : Though the reattack of the disease is rare, yet it cannot be completely ruled out. In some patients, however, it has been observed that if the treatment is stopped too soon after recovery, there is a second attack. In such circumstances it should be borne in mind that treatment is to be continued for several days even after recovery and excessive indulgence in those things which cause disease, is avoided, then the reattack of the disease is not possible.

Q. : How long does it take to cure the disease ?

Ans. : It is difficult to predict the exact time for recovery, because different patients have different symptoms, age, vitality, vigour, diet, temperament, physique, time, actions, climate, intensity of disease, period of illness etc. It has however been experienced that a patient whose disease has been standing for the past not more than one year recovers within two to four months. Under medicinal treatment however improvement can be observed in forty days.

Special Treatment

There are certain cases, who are refractory and do not respond to the above mentioned treatment. In such

cases, their bodies should be taken as excessively vitiated. Improvement has been observed in such patients after lubricating, sweating and purifying their systems. Just as it is necessary to wash and clean a dirty piece of cloth to make it fit to be dyed, exactly in the same way, it is necessary to purify a disordered body so that medicine may produce its effect on it.

Method of lubrication : There are two methods of lubrication:internal and external.

For internal lubrication : Taking of cooked Till (sesame) and rice from three to seven days lubricates the system. After lubrication, the *Doshas* become soft and are ready to be dislodged.

For external lubrication : Massaging the body thoroughly from three to seven days with sesame or mustard oil treated with *Dashmool*, lubricates the system and produces softness in the *Doshas*.

Method of Sweating : The process which sweats th body, is called the method of sweating. Sweating can be done in two ways:with fire and without fire.

Sweating with Fire : The method in which fire is used, is called Sweating with Fire. This can be performed in thirteen different ways, viz. with the help of hot mixture, stone, steam through a pipe, immersion in hot water, *Jentak*, confinement in the lower hot cabin, hot earth, steam bath, hot well etc. Of these, hot fomentation, tub bath, and steam bath have already been described above and the benefit may be derived therefrom.

Sweating without Fire : Those methods are called sweating without fire, where fire is not used e.g. exercise,

heated room, heavy covering, hunger, taking water in large quantities, fear, anger, plaster, fight, and sun.

Through the process of sweating, *Doshas* are dislodged and become prone to be thrown out, thus their removal becomes easy.

Method of Purification : Purification is the process of purging of those *Doshas* which are from the system removable by means of lubricating and sweating. Such purification is of four kinds : Sneezing, vomiting, purging and ununctuous enema.

Sneezing : Inhaling of medicines which induce sneezing or introducing such medicines in the nose through breathing to cause sneezing is called snuffing. If as a result of taking the snuff a little of foreign matter is purged out through sneezing, is called "*Shirovirechan.*" This is a very effective method for removing the *Doshas* existing in the head and neck. This process alone can be immensely beneficial in practically all the disorders above the neck.

For this form of purification, a small quantity of powder of *Apamarg* seeds, *Pippli*, (Piper Longum), *Aloes*, *Shirish* seeds and seeds of *Katphal* should be inhaled as a snuff early in the morning on empty stomach.

Vomiting : For inducing vomiting, mix honey, liquorice, rock salt and yoghurt with decoction of *Madan Phal* and give in suitable dose. With the help of this emetic, the disorders of stomach and of the upper portion, chest and throat are set at rest.

For cathartic action, a powder of *Haritki* and *Trivritt Mool* taken with honey is the best.

Purification through purging generally controls several kinds of complaints of the abdominal region.

Enema : For this purpose, use *Baladi Basti* (Ch. S. A. 3-25).

Basti Enema, while it removes the disorders of the colon, is also beneficial toso me extent in polio of the lower extremities. But lubrication, vomiting and purging are ineffective in removing the defect of the lower extremities due to Polio.

The treatment of *Muscular Atrophy* or *Dystrophy* is like that of Polio. Use of external medicines, specially steam bath, is not useful. This is because the outward tendency of *Kuf* and fat results in decomposition, which is harmful.

Treatment of High Blood Pressure

The regimen and internal medicines for high blood pressure are like those of Polio, except the external measures.

Special regimen : Observance of celibacy, avoidance of meat and wine, abstinence from salt and acids ; walk in morning and evening and purging are beneficial.

Treatment of Facial Paralysis

A patient of facial paralysis should be treated with greasy massaging, sweating, and sneezing. The regimen and internal medicines prescribed for Polio should then be administered.

Special regimen : Limited and restricted speech, warm, drinks, light food, and cheerful mind are beneficial.

Treatment for Stiffness of the Neck

The treatment is like that of facial paralysis.

Treatment of paralysis of one side or of whole Body

After lubrication, sweating and purification, use all the measures recommended for Polio.

Treatment of Disorders of Speech

After lubrication, sweating and purification, give the same internal medicines and follow the same regimen as recommended for Polio.

Special Regimen : (*a*) Will power should be strengthened in the case of those who stammer. Such patients induce in themselves a feeling that with a little efforts they can speak fluently.

(*b*) Before starting to speak or talk, they should acquire coolness and calmness of mind, and overcome the tendency to speak rapidly.

(*c*) For some time, they should sit in some park in the morning and evening and read loudly a newly topic every day.

(*d*) They should practise deep breathing morning and evening in some open and clean spot.

(*e*) They should chew small cardamom off and on.

(*f*) They should remain cheerful and avoid anger, anxiety and inferiority complex.

Treatment of Disorders of Hearing

After lubrication, sweating and purging, internal medicines and regimen as described above should be followed.

In cases of ottorrhoea, oil treated with *Kuf*-removing medicines like *Piper Longum* and ginger should be put into the ear which may be kept clean with a swab of cotton.

Treatment of Disorders of Vision

After lubrication, sweating and purging, internal medicines and regimen as described above should be followed.

Collyrium : The following drugs should be pulverized thoroughly into collyrium and a small quantity applied into the eyes mixed with honey at bed-time :

Abhya, Madhuyashti, Dakshin-marich, Rasanjan, Srotonjau, Gold *Bhasm,* Silver *Bhasm* and Copper Sulphate *Bhasm.*

Special Regimeu : Barley, Honey, Emblica Officinalis, Clarified butter from Cow Milk, Green Grain and Rain Water should be specially used.

Treatment of Mental Disorders

After lubrication, sweating and thorough purging, the internal medicines and regimen mentioned under Polio should be used.

Disallowed : Stale things, onions, Allium Sativa, fish, meat, eggs, wine, insanitation, unhygenic conditions and ignorance should be avoided.

Special Regimen : Musk, orris root, gold bhasm, Brahmi and Shankh Pushpi are of special benefit.

Auxilliary Treatment : Chiding, affliction, charity, consolation, cheerfulness, fear, surprise, strong collyrium,

mild suffering, provocation, pain, itching and acrid juices, quickly restore mental disorder to normal, while devotion to one's Deity, appealing mythological tales, songs, music, picturesque scenery, smoking, exercise, blood-letting, and massaging awakens sanity.

Additional Instructions : If side by side with the attack on lower extremities, there is some other disorder of any other kind in the upper part of the body, that can be cured by the treatment of Polio. But if any other disease appears independently, it should be treated independently to Shastras as has been described briefly above.

Different types of patients and case reports.

Patient No. 1 (Mysore : An infant, aged 2 years, suddenly developed temperature to 102 one evening, was restless throughout the night, confined to bed for three days, fever abated on the fourth day, but left leg attacked, which gradually grew thin, Different treatments given for four years, but with no effect. This was followed by the above-mentioned treatment through corres-pondence. The following report was received after three months' treatment :—

"Prior to your treatment, the child was cachetic and the leg looked like hanging. Now the child seems cheerful with a bright face." The treatment was continued for four months more with steady improvement. But no information is available about his final condition.

Patient No. 2 (Behraich) : Girl, aged 1½ years, fever for two days, followed by involvement of both legs. One of the legs on which the attack was very mild became healthy under local treatment or of its own accord, but the other leg remained involved. Eight months

after the attack, the child's grand-father resorted to the above treatment through correspondence. The following report was received after 15 days :—

Report under Patient No. 2)

"The medicine is proving effective. The right leg which was completely inactive and weak before, has become a little more active and stronger. The child can also move her finger now." The treatment was continued for two months more and the medicine continued to show its effect to the last day.

Patient No. 3 (New Delhi) : A child, aged 1½ years, fever and diarrhoea, confined to bed for five days, after which there was remission of fever but the right arm and left leg were attacked. Different treatments were continued for five years without any benefit. There after the above treatment was started after personal examination and consultation. Improvement was noticeable from the very first day. Before the commencement of treatment, the child often used to fall down while walking, but this stopped after a week's treatment. The soft, thin and loose muscles of the affected muscles began to assume a natural shape and to become strong. In five months, the girl was almost restored to normal.

Patient No. 4 (Madras Province) : Girl, aged 1½ years, left arm vaccinated against small pox. Fever, confined to bed for four days. Effecet on the left arm only. Different treatments but all to no avail. The above-mentioned treatment was given through correspondence. Improvement from the very beginning. The girl who used to be semi-conscious, began to be mentally active. The muscles of the arm began to grow and activity returned in them. The girl was restored to normal health in about two months.

Patient No. 5 (Malaya) : A child aged 1½ years, high fever, was packed in ice to bring down the tempe-

rature, fever subsided after five days but the whole body was attacked. Different treatments were given for six years and the patient was also sent to India once for treatment but to no effect. There after the above-mentioned treatment was started through correspondence. Improvement began from the very beginning. After three months' treatment, the following reports were received :

(a) Right arm and shoulder are gradually improving and becoming healthy.

(b) Left arm is also improving.

(c) Neck is also becoming stronger.

(d) Waist and legs are regaining strength and the child can fearlessly ride a tri-cycle. Now he can also stand for a few minutes by taking support of a chair.

(e) Briefly it can be said that the muscles of all the affected limbs are improving.

(f) According to our estimate, the child has made 30% improvement in three months (i.e. 10% per month).

The above treatment was continued for about ten months and the recovery was steady and uneventful. In the last instalment two months' medicines were sent. No final report was received by us.

Patient No. 6 (Banaras) : Girl, aged 2 years fever one night both legs were attacked next day, other treatments for four months but with no benefit. There after above treatment started. After two months' treatment which completely restored the girl to her normal health, she was examined again but no indication was found to show that she had ever had an attack of Polio.

Patient No. 7 (Mysore) : Infant 2½ years of age, fever for three days, followed by attack on both legs. After different treatments for three or four months, the

above-mentioned treatment was started and complete recovery followed in two months.

There after the following letter was received ;

Dear Sir,

I am extremely happy and thankful to you in informing that my little nephew Shree Veda Vyasa is completely cured of Poliomyelitis of both the legs. He is able to run and play freely without any body's help. We have strictly adhered to your instructions and administered the medicines, you gave us.

I can confidently say that my little nephew has been cured duly by your Divine Medicines and Godly instructions. May God give you sufficient strength and stamina to relieve the sufferings of those ignorant people, by giving your sound advice and medicines, who have tried other methods of cure but failed. I am also propagating the efficacy of your Divine Medicines among my Allopathic Doctor friends who dissuaded me in the beginning to get treatment under Ayurvedic Doctors. Now they all are surprised to see the miraculous cure of my boy under your treatment.

Thanking you.

Yours faithfully,
(Sd.) S. P. Sundara Rajachar,
Zamindar, Mysore.

Above are the few appreciations, out of numerous, received unsolicited.

CHAPTER IX

ANOTHER FORM OF POLIO

Mention of two different types of Polio is found in Ayurveda. The cause of one is "*Santarpan*" i.e., over-nourishment with rich and heavy diet than the actual requirement of the body and the cause of the other is "*Aptarpan*" i.e., under-nourishment of the body. "*Santarpan*" type of Polio has been decribed above. Following is a brief description of "*Aptarpan*" type :—

"*Aptarpan*" type of Polio manifests itself generally in poor people who undergo a lot of physical labour and eat dry, frugal meals, devoid of fat in restricted quantity and resume hard work immediately after meals. In such circumstances, *Vayu* flares up in the body and begins to circulate in the body mixed with *Kuf*. When it carries *Kuf* in the lower extremities where it gets localized, signs of Polio appear. While "*Santarpan*" Polio is a *Kuf*-predominant disease, the "*Aptarpan*" Polio is a *Vayu*-predominant disease. Cases in the latter category are rather rare. It generally attacks youths and old men and the lower extremities are mostly affected.

Treatment : Patient should be given nourishing food liberally with the meat-soup of forest animals and birds and old Shali-rice. Rest should be taken after meals.

CHAPTER X

PROPHYLACTIC MEASURES AGAINST POLIOMYELITIS

The only way to escape a disease is to avoid the causes that give rise. In Ayurvedic language it can also be said that "*Nidan Parivarjan*" is the only measure to protect oneself against the disease. In this chapter, however, we shall describe from the beginning to the end in popular languages all those causes of Polio which even a and marsy a girl of 16 lay man can understand and avoid them :—

(1) A person should observe celibacy minimum up to the age of 25, i.e preserve their semen and marry only after that age, a girl of 16 ; so that while they themselves may be full of vim and vigour, they may also beget healthy and strong children. Vitality is the only paramount safeguard against diseases and semen is the essence of that vitality. Loss of semen produces horrible diseases of several kinds, as has also been said :—

आहारस्य परं धाम शुक्र तद्रक्ष्यमात्मनः ।
क्षये ह्यस्य बहून् रोगान्मरणं वा नियच्छति ।
च० नि० अ० ६/१४

पञ्चविंशे ततो वर्षे पुमान् नारी तु षोडषे ।
समत्वागतवीर्यौ तौ जानीयात् कुशलोभिषक् ॥
सु० सू० अ० ३५/१३

(2) The mensturating woman should not indulge in sexual intercourse for three days so that longevity and vision may be preserved and semen may also not be lost unnecessarily.

Applying collyrium and weeping should be avoided so that a blind and squint-eyed child may not be born.

(3) Pregnant woman should observe celibacy i.e., should avoid sexual intercourse so that healthy and strong child may be born. She should not hear words spoken at a high pitch nor work hard so that deaf and mentally defective child may not be born.

She should not take too much of sweets so that she may not give birth to a deaf and dumb child. She should not touch dirty, deformed, and impure limbs, bodies and persons so that deformed and crippled child may not be born. She should not sleep with arms and legs stretched apart ; nor wander at night so that mentally defective child may not be born.

She should avoid quarrels and bickerings so that epileptic child may not be born. She should not suppress the urges of natural calls so that *Dhatus* may not be thrown in disequilibrium.

In the fourth month, when mind is developed in the foetus it begins to have its own desires. The desires of such "*Dualminded*" woman should be satisfied so that virile and long-lived child may be born, otherwise deformed, lame, short-statured, twisted-limbed, blind etc., child will be born.

The pregnant woman should lead a pious life. By

committing sins, a child can be born resembling a snake, a scorpion, gourd and of other deformed shapes, as has also been said :—

सर्पवृश्चिककूष्माण्डविकृताकृतयश्चये ।
गर्भास्त्वेते स्त्रियश्चैव ज्ञेया पापकृतो भृशम् ।।

सु० शा० अ० २/५०

देवताब्राह्मणपराः शौचाचारहिते रताः ।
महागुणान् प्रसूयन्ते विपरीतास्तु निर्गुणान् ।।

सु० शा० अ० ३/३५

Abortion should be eschewed which in the eyes of Ayurveda is a great sin. The incidence of Polio is becoming greater and greater in those countries where abortion has been declared legal. The detachment of the undeveloped embryo weakens the woman with the result that in subsequent pregnancies the children are born weak with deficient vitality prone to be attacked by Polio.

The pregnant woman should remain cheerful, pure, adorned, clad in white clothes, eating simple food and living a pious life, consuming chiefly cow milk, curd and clarified butter and old rice so that healthy and strong child may be born capable to resist Polio.

(4) The baby must definitely be kept on breast feeding for one year. If mother's milk is deficient, milk of a wet nurse or of cow or she-goat, should be given and no cereals should be allowed for one year. Tinned Baby Foods should never be given.

Vaccination, parenteral treatment, lumbar puncture blood transfusion etc. invented by modern scientists should be avoided.

For playing, children should not be given heavy,

sharp, hideous, very small and deadly toys so that they may not cause wounds etc and may not be swallowed by them. Toys should be :—

क्रीडकानि खल्वस्य विचित्राणि घोषवन्त्यभिरामाण्यगुरूण्यतीक्ष्णाप्राण्यनास्यप्रवेशीन्यप्राणहराण्यवित्रासनानि च ।

च० शा० अ० ८/९५

The baby should not be lifted high and should not be terrified. He should not be frightened with the names of demons, ghosts, hobgoblins etc.

न ह्यास्य वित्रासनं साधु, तस्मात्तस्मिन्
रुदत्यभुञ्जाने वाऽन्यत्र विधेयतामगच्छति,
राक्षसपिशाच पूतनाद्यानां नामानि चाह्वायना
कुमारस्य वित्रासनार्थं नामग्रहणं न कार्यं स्यात् ।।

च० शा० अ० ८/९६

(5) As described above, Polio being a disease of "Santarpan" i.e. over nourishment, over eating should be avoided to escape the disease.

According to Ayurveda, there are only two kinds of diseases resulting from :—

Over nourishment and under nourishment.

Over nourishment means : –

(a) Eating in excessive quantities.

(b) Eating too frequently.

(c) Too much use of heavy and fatty substances, indigestible articles, incompatible food, uncongenial diet and liquifying articles of food.

(d) Taking food unscientifically.

While taking food, stomach should be treated as divided into three compartments of which one should be filled

with solid food, the other with liquids and the third to be left empty to be filled with air. In other words, eating should be stopped while some appetite still remains. This will leave no possibility for the appearance of any disease.

Food should be taken only twice in twenty four hours. Ayurveda permits only two meals to a healthy man. Eating often is considered to be the cause of almost all "*Santarpanjanya*" diseases. Food should therefore be taken twice at the fixed time, as has also been said : -

समाग्ने तथाऽऽहारो द्विकालमपि पूजितः ॥

सु० उ० त० अ० ६४/६२

Milk of buffalo and sheep and curd, ghee and other articles prepared therefrom which have been described above as causes of Polio should not be used. On the other hand, milk, clarified butter and butter-milk of cow, rain water, barley, wheat, red rice, *Shashtik*, green grain, lentil, pigeon pea, pomegranate, emblica officinalis, grapes, dates, *falsa*, peas, *bathua*, jiwanti, brinjal, bitter gourd, *patol*, rock salt, ginger and turmeric should be mostly used

Meat-eaters should mostly use the flesh of quail, partridge, deer and peacock.

Those who take wine should use grape wine and *Mridvikasava*.

About food, the following rules should be observed :—

Food should be taken hot only so that appetite may remain keen, *Vayu* may continue to be discharged, food may be digested soon and *Kuf* may also remain under check. Food which is heated again becomes heavy and difficul to digest and should not be taken. Milk heated

a second time should not be given to babies. Greasy diet should be taken. The life, force and vitality of the body depend upon grease only. The best grease like clarified butter from Cow's milk, sesame oil, suet and marrow should be used. Inferior fats, groundnut oil and Hydrogenated oils should not be used.

Food should be taken in a beautiful and clean spot, with a cheerful mind wearing lovely, clean, new and scented clothes. Food should be taken with a cheerful frame and concentration of mind. After collecting everything which appeals to the mind, food should be taken. It is only mental cheerfulness that contributes to vitality and longevity of life.

नित्यमुहृतवासा। सुमनाः सुगन्धिः स्यात् ।

Food should not be gulped too quickly nor too slowly as it deprives the body of the benefits of the food-stuffs. During meals there should be no talking or laughing so that disorders of speech may not arise.

Only balanced diet should be taken, so that no disease may appear. Food should not be confined to any one taste but all the six kinds of taste should be included in the meals viz. sweet, acid, salty, pungent, bitter and astringent.

Sweet dish should be taken first. This should be followed by acid, & salty food; while, pungent, bitter and astringent food should be taken at the end. Heavy items like plantain and sugarcane should be taken before meal. This increases vitality. A little water should necessarily be used during meals so that food may be dissolved properly.

Food should not be taken because of greed. Curd should not be taken at night because being viscous there is a fear of its obstructing the *Sarotas*.

Utensils .-Following utensils should be used for food :-

For keeping clarified butter, iron pots should be used, for liquids like water etc, gold, silver, and glass pots; for whey and acid things, stone pots; for boiled milk if cooled down, copper pots; for dry and eatable articles, gold pots or leaves; and for bread and chappathis, bronze pots should be used. Impure pots and Aluminum and other kinds of such utensils should not be used.

No movement should be made for ¼ Mahurats (12-minutes) after taking food. Then after walking 100 steps, rest should be taken for ½ Mahurt lying on the left side. Only then sh uld any work be resumed. Immediately after food, work or exercise or bath should be avoided otherwise *Aamras* may spread in the body with consequent risk of disturbance in the *Dhatus*.

Cloathing

Cotton, silk, leather and bark cloth or white and clean clothes alone should be used. *Sadhus* and hermits should use ochre-coloured clothes or wear only loin cloth. White clothes increase strength. Red coloured clothes should never be worn, specially by pregnant women.

Residence

One should live in that country or State, the ruler of which is virtuous and just, where the ruler may treat the ruled as his sons, where all physical amenities are avai- to them according to their needs, where there is neither

over-feeding nor under-feeding, where sin, greed and force are absent and where Ayurveda is practised and preached.

The region where one resides should not be acquatic or arid but should be ordinary one.

One should pass one's life in an atmosphere which is pure and clean. Air which is like nourishment taken day and night should be greasy and invigorating. Burnt grease should be mixed in the air through the process of oblation so that with its contact dryness may disappear, vigour may increase and people may become healthy.

For protection against seasonal effect, during the *Kuf*-predominant season (which has been described above), *Kuf* should be kept under control by inducing vomiting with emetic medicines.

Q. : You have given a long description about the maintenance of health. Can Polio not be prevented by anti Polio vaccine ?

Ans. : Observance of the rules of health alone keeps the *Dhatus* in balance and prevents disease.

For the prevention of Polio, vaccine has no place in Ayurveda. The unsuitability of vaccine has already been discussed earlier.

For prophylaxis against Polio, the only method is to avoid over-nourishment.

Symptoms of Over-Nonrishment

When mucous, stickiness, liquidity and foul smell appear in faeces; white substance begins to pass with urine or leaves a sediment that stinks, nose gets blocked up with cattarh or there is a thick discharge from it ;

heaviness like a stone is felt in the head or in the whole body or there is a sensation as if the whole body were covered with a wet cloth; anorexia, indigestion, stickiness in the mouth or salivation appear; or excessive cold is felt, these should be taken as symptoms of over-nourishment and fasting (the mode of which has been explained earlier) should at once be resorted to.

As has been described above, all kinds of diseases originate from three causes only :—Improper use of organs, seasons and mind. Avoidance of all these three causes and a proper use of all the three is, therefore, the only way to escape from every kind of illness, be it Polio, paralysis, insanity or any other disease.

Improper Use of Organs : There are eleven organs in all in the whole body –five sense organs, five action organs and mind. Mind performs both functions i.e. of sense organs and action organs. That is why it is called "*Dual action centre.*" In the improper use of organs, only the five senses and mind are involved.

Five Sense Organs : Eye, ear, nose, tongue and skin are called the five sense organs. Putting them to too much use or too little use or wrong use causes disorder in them and this is what is meant by the improper use of organs. In other words, it may also be described as the excessive, insufficient or wrong use of them. This excessive, insufficient and wrong use is the cause of diseases while their proper use is conducive to health.

To prevent disorders of vision, avoid excessive use of the eyes e.g. looking too long at bright and dazzling objects, reading too long, or taking any kind of work beyond the capacity of the eye; too little use e.g. not to

see anything at all, sitting with eyes closed; wrong use e.g. looking at very fine things, seeing from too close, witnessing cinema films, gazing from a distance, studying in dim light, seeing exciting, horrible, fantastic, unpleasant despicable, distorted and vicious objects

On the contrary, proper use of the eyes should be made i.e. according to the capacity of the eyes, in adequate light only wholesome and pleasing things should be seen.

To prevent disorders of audition, avoid excessive use of the ears & e.g. hearing loud sounds like thunder, beating of drum, banging of squids and explosion of bombs, hearing or hearing too long of sharp, jarring and high-pitched musical instruments; too little use of the ear e g. hearing of words not clearly audible, plugging the ears with cotton; wrong use e.g. hearing sounds which are unpleasant, harsh, and words which convey news of death, loss, insult or which strike terror.

Hearing of pleasing, sweet, enjoyable and favourable speech, or similar songs, music etc. in moderation according to the capacity of the ears is called proper use and is the only way to prevent disease. The same remarks apply to nose, tongue and skin as well.

Change denotes seasons also. A detailed description about seasons has already been given earlier. Nevertheless, it must be borne in mind that it is harmful to use in excess the three main seasons—winter, summer and rains i.e., using one season alone too much e.g., spending the entire year in winter or living in an excessively cold climate ; or too little use e.g., completely avoiding the cold of winter or residence where the cold is less ; or

wrong use e.g., migrating to a hot place in the cold season and spending time in that climate. On the other hand, a uniform use of all the three seasons prevents from a disease. It may further be added that well-to-do people who move to the hills or other cool places in summer to escape heat also make too little use of heat thereby exposing themselves to diseases. Whatever impurities are thrown ont of the body through perspiration during the summer season get blocked and can create disorders in the *Dhatus*. Excess therefore should be avoided and moderation should beobserved. During the season when *Kuf* is predominant, emetics should be used and *Kuf* be kept under control with the help of vomiting.

Misuse of intelligence : Over-doing, under-doing and wrong-doing of actions prompted by thoughts, intelligence or knowledge is called Misuse of Intelligence. This treble misuse of intelligence is the cause of disease while their proper use contributes to health.

Actions are done in three ways : through speech, mind and body.

Avoid excessive use of speech e.g. speaking too much, or speaking too loud, too little use of speech e,g observing complete silence, or not speaking at all, speaking less, not speaking even when necessary ; wrong use e. g., speaking inaudibly, speaking ill of others, making false statements, speaking at the wrong time, speaking with bitterness, speaking unpleasantly, speaking irrelevently, speaking uufavourably.

On other hand, speech should be balanced, i.e. according to capacity and need and should be sweet, gentle, truthful, and relevent.

Avoid excessive use of mind i.e. too much thinking and deliberation; too little use i.e. complete avoidance of thinking or insufficient exercise of mind; and wrong use i.e entertaining fear, grief, anger, greed, attachment, prestige, jealousy and bad thoughts. The only way to prevent mental disorders is to make a balanced use of mind i.e. a balanced use of intelligence, comprehension, thought and knowledge and to keep a proper understanding, firmness and memory of mind.

The meaning of a balanced and comprehensive mind is to treat all living beings as endowed with soul. According to Ayurveda, all creatures of the world are a combination of soul and *Panch Mahabhut*, to whatever religion or sect they may belong. The soul that is present in one being, is present in all others. The body made up of *Panch Mahabhuts* which one creature has, the same all others have. Developing such a onsciousness and making it also applicable to one and all of the relatives like son, husband, wife etc. is to liberate oneseef from the whirlpool of worldly attachments and to enter into the enlightened world. Such mental enlightenment saves a man from sin, cruelty, bribe etc. and can establish in the world a righteous and just government. Only uniform thinking and ideology under a righteous government can prevent mental disorders

Performance of physical actions in an insensible way is also included in "*Pragyapradh*" (misuse of intelligence). Taking too much work from the body is "excessive use"; taking too little or no work from it is "too little use" and taking wrong work from it is called "improper use." Doing desirable actions according to the capacity of the

body is called proper use of the body which alone keeps the body free from diseases.

As has been described above, there are five action-organs in the body—tongue, hands, feet, genito-urinary organs (penis and vagina) and anus.

The function of speech has been already described above but excessive, under and wrong use of different tastes is meant here and proper use of tasting is to protect against a disease.

Taking excessive work from hands or arms or using them beyond their capacity is excessive use of hands; not to take any work from hands or arms or using them less than their capacity is too little use ; while instead of using them for the performance of good deeds like giving charity, help ect, to use them for accepting bribe, doing acts of cruelty, sin etc is their wrong use. Taking proper work from hands according to their capacity is called their judicious use and this is the only way to prevent a disease.

Too much walking or using the feet and legs for a long time is called their excessive use ; remaining inactive and seated due to idleness or moving about less, is called too little use of the legs ; while throwing the legs this side and that in an unseemly manner while walking, keeping the legs in an uneven place, sitting with legs stretched afar is called the wrong use of legs. Taking correct work according to their capacity is called their proper use which is the only way to prevent diseases.

Excessive use of genito-urinary organs (penis and vagina) or too much sexual intercourse and discharge of semen, excessive discharge of menses and urine ; too little

use is abstinence from sexual intercourse even after adolescence and mental urge, not to indulge in sexual intercourse at least once in five years and retention of urine ; Their wrong use is sodomy, cohabitation of the young with the old and intercourse of the healthy with the sick and suppression of urine, all of which cause disease.

(When Polio attacks the portion of the body below the pelvic region, the genital organs are also sometimes deprived of the power of erection).

Only a proper use of the genital organs i.e, indulgence in sexual intercourse at the right time and only when necessary, keeping complete control over amorous thoughts and not to suppress the urges for the discharge of menstrual blood, semen and urine, can prevent genito-urinary diseases.

The cause of diseases of the anus are its excessive use i.e. frequent and excessive defeacation; too little use i.e. complete absence of the movement of the bowels or motions at intervals of several days; and wrong use i.e. to hold in check the movement of the bowels even when there is an urge, sodomy, and sitting in uneven postures.

(When Polio attacks the anus, it becomes inactive and incapable of emptying the bowels of its own accord).

Only a proper use of the anus i.e. discharge of faecal matter and winds when there is an urge, healthy movement of the bowels, making use of its proper function and sitting in a natural and restful posture, can prevent rectal diseases.

Q. : Does then a balanced use of body, organs, mind,

speech and seasons give immunity from an attack of Polio ?

Ans. : A balanced use prevents not only Polio but also every other disease, but the observance of such a balance is extremely difficult, as has also been said :—

सुखहेतुर्मतस्त्वकेः समयोगः सुदुर्लभः ॥

च० शा० अ० २/१२८

In reality, the body with its organs and mind is the only abode for all the diseases. So long as the soul is not completely liberated from the covers of the body and mind, man is always exposed to the possibility of being affected by diseases.

Q. : After such a liberation, is there complete immunity from all diseases ?

Ans. : Certainly, as has also deen said :

योगे मोक्षे च सर्वासां वेदनानामवर्तनम ।
मोक्षे निवृत्तिर्निःशेषा योगो मोक्ष प्रवर्तकः ॥

च० शा० अ० १/१३६

With liberation and salvation, all kinds of pains come to an end. Salvation gives that immunity from pains in which they never occur again. Yoga is a source to bring emancipation.

Q. : What are the ways to attain emancipation ?

Ans. सतामुपासनं सम्यगसतां परिवर्जनम् ।
व्रतचर्योपवासश्च नियमाश्च पृथग्विधाः ॥

धारणं धर्मशास्त्राणां विज्ञानं विजने रति ।
विषयेष्वरतिर्मोक्षे व्यवसायः परा धृति ॥
कर्मणामसमारम्भः कृतानां च परिक्षयः ।
नैष्कर्म्यमनहङ्कारः संयोगे भयदर्शनम् ॥
मनोबुद्धिसमाधानमर्थतत्व परीक्षणम् ।
तत्वस्मृतेरुपस्थानात्सर्वमेतत्प्रवर्तते ॥

च० शा० अ० १/१४२-१४

From the accession of the pure understanding, all these proceed; the right seeking of the company of the good; the total avoidance of the wicked; continence, abstinence and various austerities, the study of the sacred scriptures, meditation, love of solitude; aversion to sense-pleasures, perseverance in the path of liberation, supreme determination, the non beginning of actions and the complete annihilation of those already done, the desire to quit the world, humility, dreading attachment, the fixing of the mind and understanding in the self and the investigation of the true nature of things—all this procures from the recollection of the true nature of the self.

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